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קָמָה קְשׁוּרָה
אִיּוֹב תִּמְצָא וְתוֹרָה:

ויחי איוב אחדי זאת מאה וארבעים שנה
וידא את בניו ואת בני בניו ארבעה דורות
(איוב מ"ב, מ"ז)

הַתְּהִלָּה לְשֵׁמוֹ וְתַמְאָרֶת
וּבְקֶרֶךְ בְּלִיל מִמְּצָרֶת

ובקר ששה ושלישים אלף (במדבר ל"א,
מ"ד),

רַעֲנָנִית נְרֻשָּׁה
אָדָם הָאָבֶן הָרֹאשָׁה:

ויחיו כל ימי אדם אשר חי השע מאות
שנה ושלישים שנה וימח (בראשית ח' ה')

הַתּוֹרָה תִּבְרָה נְשָׂה
וְכֶרֶם הַמְּלִיטָה בִּי חֲשָׁה

ויחי כל בכור ובר במספר שמוח מבן
חדש ומעלה למקריהם שנים ועשרים אלף
שלשה ושבעים ומאתים (במדבר נ' מ"נ)

סליק וסימנך כי זה כל האדם:

סליק

הנאון מהריר סעדיה:
האיש הלוי אליה:
קָמָה הַלֹּוֹי אֵלֶיהָ:

השיר נמר אותו חבר:
אך חנהו נם ביארהו:
בה בשנה סימן למרט:

בג"לך

²⁹ *Tav*, occurs 86,140 times. The *Tav* itself is indicated by the first letter of *תהלה*, with which the stanza begins, and the number of times it occurs is shown by the initials of the remaining words in the first two lines, viz., ל'קכ = 86,140, as well as by the numbers occurring in the two passages of Scripture quoted under this stanza, viz., Numb. xxxi. 44, where we have 86,000, and Job xlii. 16, where it is 140 = 86,140.

³⁰ *Tav* without *Dagesh*, occurs 28,208 times. The letter in question is not only indicated by the first letter of *תורה*, with which this stanza begins, but more especially by the last letter which is without *Dagesh*. The number of times it occurs in the Bible is shown by the initials of the remaining words in the first two lines, viz., כ"צח = 28,208, as well as by the numbers contained in the two passages of Scripture adduced under this stanza, viz., Numb. iii. 48, where we have 22,277, and Gen. v. 5, where we have 980 = 28,208.

הָ פֹּז עֶבֶר בְּרִחוּקָיו
שׁוּפְמָיָה נָמָה קוּ :

צִיץ דִּי פִּרְקִיו
תּוֹצְאוֹת חֲקִיו

בני שפמיה שלש מאות שבעים ושנים
(עזרא ב', ד')

ואלח תוצאה חסיד מפתח צפון חמש מאות
(ויהוואל מ"ה, ל)

זָ צִבִּי עֲרִיזָה
פֶּרַעֲשׁ בְּנִיז רֹדֶף :

קִי בִּזְנוֹן בְּעֶדֶף
וּבְנֵי אֶפְרַיִם צֶר רֹדֶף

בני פרעש אלפים מאה שבעים ושנים
(עזרא ב' נ')

ובן בני אפרים עשרים אלף ושמונה מאות
(דברי הימים א', י"ב, ל)

קֹל מְשֻׁמֵּעַ זְמֶרָה
יַעֲקֹב בֶּן יִמְיָב שִׁירָה :

רֹדֶף בְּרִחוּתָהּ
שֶׁנֶּאֱזָן הַצִּלְצֵל קֶרָא

ויחי יעקב בארץ מצרים שבע עשרה שנה
ויחי ימי יעקב שני חייו שבע שנים וארבעים
ומאת שנה (בראשית מ"ו, כ"ח)

רכב אלהים רכוחים אלפי שנה אדני בם
סני בקדש (תהלים ס"ה, ח')

קְנִיָּה מְשֻׁעָה חִלּוֹת
הַמְשׁוֹרְרִים עֹז תְּהִלּוֹת :

שִׁירָה לְנֶצַח בְּמַחֲלוֹת
מִן הַנְּשִׁים נִתְעַלּוֹת

המשוררים בני אסף מאה ארבעים ושמונה
(נחמ' ז' מ"ד)

מן הנשים אשר לא ידעו משכב ובר כל
נפש שנים ושלשים אלף במדבר ל"א, ל"ח)

²⁵ *Final Tzaddi*, occurs 4,872 times. The letter is indicated both by the first, and especially by the last, letter in צִיץ, with which this stanza begins. The initials of the remaining words of the first two lines, viz., רֹדֶף עֶבֶר = 4,872, indicate the number of the times this letter occurs in the Bible; which is also shown by the numbers occurring in the two passages of Scripture adduced under this stanza, viz., Ezek. xlviii. 30 and Ezra ii. 4, in the former of which we have 4,500, and in the latter 372 = 4,872.

²⁶ *Koph*, occurs 22,972 times. The mnemonical sign for the letter in question is the *Koph* in the word קִי, with which this stanza begins, and the signs for the number of times it occurs in the Bible are both the initials of the remaining words in the first two lines, viz., כֶּבֶד עֶבֶר = 22,972, and the sum total of the numbers contained in the two passages of Scripture adduced under this stanza, viz., 1 Chron. xii. 30, where we have 20,800, and Ezra ii. 3, where we have 2,172 = 22,972.

²⁷ *Resh*, occurs 22,147 times. The letter itself is indicated by the *Resh* in רֹדֶף, with which the stanza begins, and the number of times it occurs is shown both by the initials of the remaining words of the first two lines, viz., רֶשֶׁת עֶבֶר = 22,147, and by the numbers in the two passages of Scripture adduced under this stanza, viz., Ps. lxxviii. 18, in which the number is 22,000, and Gen. xlvii. 26, where we find 147 = 22,147.

²⁸ *Shin*, occurs 32,148 times. The *Shin* itself is indicated by the first letter of שִׁירָה, which begins this stanza, and the number of times it occurs in the Bible is shown by the initials of the remaining words in the first two lines, viz., שֶׁנֶּאֱזָן עֶבֶר = 32,148, as well as by the numbers in the two passages of Scripture adduced under this stanza, viz., Numb. xxxi. 85, where we find 32,000, and Nehem. vii. 44, where it is 148 = 32,148.

<p>קָצִינִי עֶרְהָ הֵם אֶבְרָהֶם לְזָכְרוֹן בְּפִיָּהֶם: וְאַלֵּחַ יָמִי שְׁנֵי חַיֵּי אֲבִיכֶם אֲשֶׁר הָיוּ וּשְׁבַעִים שָׁנָה וְחֹמֶשׁ שָׁנִים מֵאַתְּ שָׁנָה (בְּרֵאשִׁית כ"ח, ז)</p>	<p>²¹ עֲמוּדִים זָמַחְלָקוֹתֵיהֶם בְּאֶרֶץ וְרֵחַב לָהֶם וְהַנּוֹתֵר בְּאֶרֶץ לַעֲמָת תְּרוֹמַת קֹדֶשׁ עֲשֶׂה אֲלֵפִים קְרִימָה וְעֶשְׂרֵת אֲלֵפִים יִמָּה (יִחְזָקָל מ"ח, י"ח)</p>
<p>וְ נִבְּוֹ לְעֶרְהָ תַּחַת יִרְעֵתֶיךָ פָּרָה: וְהָיוּ פְקֻדֵיהֶם לְמִשְׁפַּחַת אֲלֵפִים שֶׁבַע מֵאוֹת וְחֹמֶשִׁים (בְּמִדְבָּר ר', ל"ו)</p>	<p>²² פִּיָּהֶם פְּעֶרְהָ סָבִיב נִפְשָׁטָה וְנִטְרָה סָבִיב שְׁמֹנֶה עָשָׂר אֲלֶף (יִחְזָקָל מ"ח ל"ח)</p>
<p>וְ צָרַק עֲנָה הִנִּינֵנוּ לְעֵתִים יִדְרָכּוּ צִינֵנוּ: וּמִבְנֵי יִשְׁכָּר יִדְרָכּוּ בִּינָה לְעֵתִים לְדַרְכָּהּ מִן יֵשׁה יִשְׂרָאֵל רֵאשִׁיהֶם מֵאַחֲרֵי וְכָל אֲחֵיהֶם עַל פִּיהֶם (ר"ח א' יב, ל"ב)</p>	<p>²³ פָּרָה אֲרִינֵנוּ הָאֶלֶף וְצֵלַע נִיהַנֵּנוּ וְאַתְּ הָאֶלֶף וּשְׁבַע הַמֵּאוֹת וְחֹמֶשֶׁה וּשְׁבַעִים עֲשָׂר וְיָם לַעֲמוּדִים (שְׁמוֹת ל"ח, כ"ח)</p>
<p>וְ צוֹרְכֵנוּ נִרְצֵץ נָח סוֹפּוֹ וְנִצֵּץ צִיץ: וְהָיוּ כָל יָמֵי נָח חֲשֶׁעַ מֵאוֹת שָׁנָה וְחֹמֶשִׁים שָׁנָה וְיָמָה (בְּרֵאשִׁית מ' כ"ט)</p>	<p>²⁴ צִינֵנוּ וְצִנָּה וְנִצֵּץ וְנִפְשָׁה עוֹד לֹא יִסְצֵץ וְנִפְשָׁה אֲרָם שֶׁשָׁה עָשָׂר אֲלֶף (בְּמִדְבָּר ל"א, מ')</p>

²¹ ע *Ajin*, occurs 20,175 times. The letter itself is indicated by the *Ajin* in עוֹמְדִים, the first word of this stanza, whilst the initials of the remaining words in the first two lines, viz., כָּקַע"ה = 20,175, show the number of times the letter in question occurs in the Bible. This is moreover shown by the numbers to be found in the two passages of Scripture adduced under this stanza, viz., Ezek. xlvi. 18, where we have 10,000 and 10,000, and Gen. xxv. 7, where the number is 175 = 20,175.

²² פ *Pe*, occurs 20,750 times. As usual, the letter in question is indicated by the *Pe*, the first letter in פִּיָּהֶם, the word with which the stanza begins, whilst the number of times the letter in question occurs is shown by the initials of the remaining words in the first two lines, viz., כָּל"פ = 20,750. This number is also contained in the two passages of Scripture adduced under this stanza, viz., Ezek. xlvi. 35 and Numb. iv. 36, in the former of which the number is 18,000, and in the latter 2,750 = 20,750.

²³ פ *Final Pe*, occurs 1,975 times. The letter itself is not only indicated by the first letter in פָּרָה, the word with which the stanza begins, but more especially by the last letter of this word, which is *Final Pa*. The initials of the remaining words in the first two lines, viz., אֲרִינֵנוּ = 1,975, give the number of times the letter in question occurs in the Bible, whilst the numbers in the two passages of Scripture, adduced under this stanza, show this still more explicitly, viz., Exod. xxxviii. 28, where the number 1,775 occurs, and 2 Chron. xii. 82, where the number is 200 = 1,975.

²⁴ צ *Tzaddi*, occurs 16,950 times. The letter itself is indicated by the *Tzaddi* in צִינֵנוּ, the word with which the stanza begins; the initials of the remaining words in the first two lines, viz., וְצִנָּה = 16,950, show the number of times the word in question occurs in the Bible; and the two passages of Scripture adduced under this stanza, viz., Numb. xxxi. 40 and Gen. ix. 29, are made to state the same fact, inasmuch as the number 16,000 occurs in the first passage, and 950 occurs in the second, yielding together 16,950.

<p>ל' צופיהם עור זאוו לבית ישוע פי נבאוו: חכנים בני ידעיה לבית ישוע חשע מאוו שבקים ושלשח (עורא ב' ל"א)</p>	<p>ל' מלשנותם זמא זשאוו הפתים למינתם נבאוו ויחיו המדים במנח ארכעא ועשרים אלף (במדבר כ"ח, ט')</p>
<p>ל' צמחיה עלי זרבון למך בנחמיו נבון: ויחיי כל ימי למך שבע ושבקים שנה ושבע מאוו שנה (בראשית ה' ל"א)</p>	<p>ל' נבאוו לברכות זחשפון מנשה ישה עצבון מקוריהם למח מנשה שנים ושלשים אלף ומאחם (במדבר א' ל"ח)</p>
<p>ז' נמו זושך מירחיו השערים הנו סביבתיו: בני חשקדים בני שלום בני אמר בני מלמן בני עקוב בני חסמא בני שבי חכל מאח שלשים וחשעא (עורא ב' מ"ב)</p>	<p>ז' נבון חקמותיו ויחיו עלי דברותיו ויהיו פקדיום שמח אלפים וחמש מאוו ושמים (במדבר ד' מ"ח)</p>
<p>ז' זמרבבות מורדים זמקצת לפני עומרים: ומקצת ראשי האבות נתנו למלאכה ונו' וחכ דרכמים אלף מורקות חמשים כתנות כחנים שלשים וחמש מאוו (חמ' ו', ע')</p>	<p>ז' סביבתיו זאוו זורדים זחצותו את הזנדים בחצותו אח ארם נחרים ואת ארם צובח יושב יואב ויך את אדום בניה מלך שנים עשר אלף (תחלים ס' ב')</p>

¹⁷ Final Mem, occurs 24,978 times. The Final Mem is not only indicated by the first, but more especially by the last letter in this stanza, the first word in this stanza which terminates in Final Mem. The initials of the remaining words in the first two lines, viz., כד'צ"ע = 24,978, state the number of times the letter occurs in the Bible, which is indicated still more explicitly in the numbers occurring in the two passages of Scripture adduced under this stanza, viz., Numb. xxv. 9, where we have the number 24,000, and Ezra ii. 36, where the number is 978 = 24,978.

¹⁸ Nun, occurs 32,977 times. The letter itself is indicated by נבא, the first word in this stanza which begins with Nun, and the number of times it occurs in the Bible is shown by the initials of the remaining words of the first two lines, viz., לב'צ"ע = 32,977. This is also shown by the numbers in the two passages quoted under this stanza, viz., Numb. i. 35, where we have 32,200, and Gen. v. 31, where we have 777 = 32,977.

¹⁹ Final Nun occurs 8,719 times. The letter in question is not only indicated by the first letter in נבן, the first word in this stanza, but more especially by the last letter of the word, which is Final Nun. The initials of the remaining words in the first two lines, viz., זח'צ"ע = 8,719, as usual indicate the number of times the letter in question occurs in the Bible, which is also shown by the numbers to be found in the two passages of Scripture adduced under this stanza, viz., Numb. iv. 48, where the number 8,580 occurs, and Ezra ii. 42, where we have 139 = 8,719.

²⁰ Samech, occurs 13,580 times. As usual, the letter in question is indicated by the first letter in סביריורו, the first word in this stanza, whilst the initials of the remaining words in the first two lines, viz., יכ'ס" = 13,580, show the number of times it occurs in the Bible, which is indicated still more plainly by the numbers in the two passages of Scripture cited under this stanza, viz., Ps. lx. 2, where we have 12,000, and Nehem. vii. 70, where we have 1,000 + 50 + 530 = 1580, making in all 13,580.

<p>רָבֵצָה עֲדָרִים בְּתוֹכָהּ בְּרָמִי גַם לֵאלֹאֵי אֵין בְּמוֹכָה: כרמי שלי לפני האלהך לך שלמה ומאזים לנמרים את פרוי (שיר השירים ח' י"ב)</p>	<p>¹⁸ כְּפֶסֶחַן לֹא זְעֻכָּה וְהַבָּקֶר לְעוֹלָה לְסִמְיָכָה וחבקר ששח ושלשים אלף ומכסם ליהוה שנים ושבעים (במדבר ל"א, ל"ה)</p>
<p>ז' צִנְחַת פֶּסֶל אֲוִמֶלְלָן סִימָיָהֶם נָטָה לָלֶן: סוסיהם שבע מאות ושלשים ושש פוריהם מאתים ארבעים וחמשה (עזרא ב' ס"ו)</p>	<p>¹⁴ כְּמוֹד יִחְדָּלָן חִיִּים בְּפִתִּים יִדָּלָן ועשה אלפים חיים שבו בני יהודה (ר"ה ב', כ"ה, י"ב)</p>
<p>י' בַּבָּקֶר יֵאִיר זָרַח חֶרֶם שִׁנִּי לוֹ לְחֶסֶד מְטוֹרַח: בני חדם אלף שבעה עשר (נחמ' ד' מ"ב)</p>	<p>¹⁵ לָלֶן מְלֹן אֹרַח אֶפְרַיִם דּוֹר אֹרַח פקודיהם למשה אפרים ארבעים אלף וחמש מאות (במדבר א' ל"ג)</p>
<p>ף פִּירוֹתֶם הִתְמַהֲמַהוֹתֶם נְמִלִּיהֶם לְכוֹא מִשְׁבְּנוֹתֶם: נמליהם ארבע מאות שלשים וחמשה חמורים ששח אלפים שבע מאות ועשרים (עזרא ב' ס"ו)</p>	<p>¹⁶ מְטוֹרַח זֵלְאוֹ בִּיָּתֶם נָד נָצִיבִים לְנַחוֹתֶם פקוריהם למשה נד חמשה וארבעים אלף ושש מאות וחמשים (במדבר א', כ"ה)</p>

¹⁸ *Kaph*, occurs 37,272 times. The *Kaph* in כִּפְסֶחַן, the first word of this stanza, gives the letter in question, and the remaining initials of the first two lines, viz., רָבֵצָה = 37,272, give the number of times the letter occurs in the Bible, which is also stated in the two passages of Scripture adduced under this stanza, viz., Numb. xxxi. 38, containing the number 36,000 + 72 = 36,072, and Song of Songs viii. 12, containing the number 1,200, = 37,272.

¹⁴ *Final Kaph*, occurs 10,981 times. This is not only indicated by the first, but more especially the last letter in כְּמוֹד, the first word in this stanza, whilst the initials of the remaining words in the first two lines, viz., יִחְדָּלָן = 10,981, give the number of times the letter in question occurs in the Bible. This is also shown by the numbers occurring in the two passages quoted under this stanza, viz., 2 Chron. xxv. 12, where 10,000 occur, and Ezra ii. 66, where we have 786 + 245 = 981, yielding the sum total of 10,981.

¹⁵ *Lamed*, occurs 41,517 times. The *Lamed* is indicated by the first letter of לָלֶן, the first word in this stanza, whilst the number is given in the initials of the remaining words in the first two lines, viz., מְלֹן אֹרַח = 41,517. This is also shown in the numbers of the two passages quoted under this stanza, viz., Numb. i. 38, where the number 40,500 occurs, and Nehem. vii. 42, where we have 1,017 = 41,517.

¹⁶ *Mem*, occurs 52,805 times. The *Mem* is indicated by the first letter of מְטוֹרַח, the first word of this stanza, and the number of times it occurs in the Bible is shown by the initials of the remaining words of the first two lines, viz., נָד נָצִיבִים = 52,805. This is also indicated by the numbers occurring in two passages of Scripture adduced under this stanza, viz., Numb. i. 25, and Ezra ii. 67, where occur the numbers 45,660 and 435 + 6,720 = 52,805.

פָּרִי תְּרִינִיּוֹ זָקֹק בְּנֵי הַשְּׂנִי חָקֹק	וְזֹחַת תְּנָנִם זָקֹק וּמִן בְּנֵי אֶפְרַיִם בְּתִבְקֹק
בני פשוט אלף ששים ושבעה (נחמי' 'ו' י"ח)	ומן בני אפרים עשרים אלף ושמונה מאות נבדיל חיל (ר"ח א' י"ב, ל')
תְּבוּסַת מְלִטִי זָרֵשׁ פֶּשְׁחֹר לַעֲבֹד מָרֵשׁ	חָקֹק תְּתַבְּוֹת זָרֵשׁ שְׂמֵעֹן שְׂנִי יֵד שׁוֹרֵשׁ
בני פשחור אלף ומאתים ארבעה ושבעים (עזרא ב' ל"ח)	אלף משפחות חשמונני שנים ועשרים אלף ומאתים (במדבר כו', י"ד)
נְמִישׁוֹתֵי תְּחֻמוֹי אֶמֶר לְהַרְבּוֹת יָמִי	מָרֵשׁ יִפְלְאוּ אֶסְמִי חַיִּים לְמִסֹּד נְעִימִי
בני אמר אלף חמשים ושנים (נחמי' 'ו' מ')	ועשרת אלפים חיים שָׁבוּ בני יהודה (דברי חיים ב' כ"ח, י"ב)
תּוֹלְיָהֶם תְּקַמְּשׁוֹן חֶרֶם הָרֵאשׁוֹן כְּמִסּוֹן	יָמִי שְׂמַחָה זָשׁוֹן בְּכֻחֶם הָאֱלֹן חִסּוֹן
בני חרם שלש מאות ועשרים (נחמי' 'ו', ל"ה)	זהב דרכמונים שש כבדראת ואלף וקף נעים חמשת אלפים וכתנות כהנים מאה (עזרא ב' מ"ח)

of this stanza, and the number of times it occurs is given in the initials of the remaining words in the first two lines, viz., ט"ז כ"ב = 76,922, which is also contained in the two passages from Numb. i. 27, and Nehem. vii. 17, viz., 47,600 and 2,322 = 76,922.

⁹ ז *Zain*, occurs 22,867 times. The *Zain* itself is indicated in זרדו, the first word of this stanza, and the sum total is contained in the initials of the remaining letters of the first two lines, viz., כ"ב ט"ז = 22,867, as well as in the two passages from 1 Chron. xii. 80, and Nehem. vii. 19, viz., 20,808 and 2,067 = 22,867.

¹⁰ ח *Cheth*, occurs 23,447 times. The letter itself is indicated in חקק, the first word of this stanza, whilst the number of times it occurs in the Bible is shown by the initials of the remaining letters of the first two lines, viz., כ"ב ט"ז = 23,447. This is also stated in the two passages of Scripture added, viz., Numb. xxvi. 14, and Ezra ii. 38; in the first of which the number 22,200 occurs, and in the second 1247, = 23447.

¹¹ ט *Teth*, occurs 11,052 times. The letter itself is indicated in טרש, the first word in this stanza which begins with *Teth*, and the initials of the remaining letters in the first two lines, viz., מ"ב א"ב = 11,052, give the number of times the letter in question occurs in the Bible. The number is also given in the passages of Scripture, 2 Chron. xxv. 12, and Nehem. vii. 40, added under this stanza, in the first of which we have 10,000, and in the second 1,052, = 11,052.

¹² י *Jod*, occurs 66,420 times. The *Jod* is indicated by the first letter of יסר, the first word in this stanza, and the number of times it is given in the initials of the remaining words in the first two lines, viz., ש"ר כ"ב = 66,420. This is also given in the two passages quoted under this stanza, viz., Ezra ii. 69, which contains the number 61,000 + 5,000 + 100 = 66,100, and Nehem. vii. 35, which contains the number 320, making in all 66,420.

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<p>וְנִמְתָּם יִאָסְפוּ חִבְרִים פַּחַת הַשָּׁנִי נְבָרִים בְּנֵי פַחַת מִוֶּאֵב לִבְנֵי יִשׁוּעַ יוֹאֵב אֶלְפִים וְשִׁמְנָה מֵאוֹת וּשְׁמֹנֶה עֶשְׂרִי (נַחֲמִי' ו' י"א)</p>	<p>בְּנֵי לֹא חִוְבְּרִים בְּנִימִין וְנִנְיִים דִּוְבְּרִים פְּקוּדֵיהֶם לִמְסָה בְּנִימִין חֲמִשָּׁה וּשְׁלִישִׁים אֵלֶף וָאַרְבַּע מֵאוֹת (בַּמְדַּבֵּר א' ל"ו)</p>
<p>וְ בִן לָהֶם זֶהָר מִלְכָּד הָרִאשׁוֹן דָּהָר מִלְכָּד עֲבָדֵיהֶם וְאַמְחִירֵהֶם אֵלֶּה שִׁבְעָה אַלְפִים שֶׁלֹּשׁ מֵאוֹת שְׁלִשִׁים וְשִׁבְעַת מִשְׁחָדִים וּמִשְׁוֹדְרוֹת מֵאַחֲרֵים (עוֹרָא ב' ס"ח)</p>	<p>גְּבָרִים פְּעֻצִּים טָהָר בְּלִפְקוּדֵי הַיִּצְהָר כָּל פְּקוּדֵי חֲלוּיִם אֲשֶׁר פָּקַד מֶשֶׁח וְאַחֲרָן עַל פִּי יְהוָה לְמִשְׁפַּחְתָּם כָּל זָכָר מִבֶּן חֹדֶשׁ וּמַעֲלָה שָׁנִים וְעֶשְׂרִים אֵלֶף (בַּמְדַּבֵּר ג' ל"ט)</p>
<p>וְ כְּתֻשָׁעָתָם לְעִילּוֹם סִנְאָה יָשׁוּב עֲפֹה הָלוֹם בְּנֵי סִנְאָה שֶׁלֹּשׁ אֶלְפִים חֲשַׁע מֵאוֹת וּשְׁלִשִׁים (נַחֲמִי' ו' ל"ח)</p>	<p>דָּהָר לָבֹא בְּשָׁלוֹם וְגַם הָדָנִי בְּבִשְׁן וְהָלוֹם וּמִן הָדָנִי עוֹרְכֵי מִלְחָמָה עֶשְׂרִים וְשִׁמְנָה אֵלֶף וְשֶׁשׁ מֵאוֹת (ד"ה א' י"ב, לה)</p>
<p>וְ נִקְבְּצוּ נִמְצֵי דָלִיּוֹת עֵילָם וְאַשָׁר וּמִלְכֻיּוֹת בְּנֵי עֵילָם אֵלֶף וּמֵאַחֲרֵים חֲמִשִּׁים וָאַרְבַּעָה (נַחֲמִי' ו' ל"ד)</p>	<p>הָלוֹם מִלְכֻיּוֹת רֵאשׁוֹן וְיִטְרָף אֲדֻיּוֹת פְּקוּדֵיהֶם לִמְסָה רֵאשׁוֹן שֶׁשָּׁה וָאַרְבַּעִים אֵלֶף וְשֶׁשׁ מֵאוֹת (בַּמְדַּבֵּר א' כ"א)</p>
<p>וְ צִרְנֵנוּ פְּעֻשׁוֹתָ בָּתָּח עֲזֹנָד וְשֵׁנִי וְכָן זֹחַת בְּנֵי עֲזֹנָד אֶלְפִים וְשֶׁלֹּשׁ מֵאוֹת עֶשְׂרִים וְשָׁנִים (נַחֲמִי' ו' י"ז)</p>	<p>וְ מִלְכֻיּוֹת עֲזָר וְפַחַת יְהוּדָה נָא אֶל מִשְׁחָת פְּקוּדֵיהֶם לִמְסָה יְהוּדָה אֲרִבְעָה וְשִׁבְעִים אֵלֶף וְשֶׁשׁ מֵאוֹת (בַּמְדַּבֵּר א' כ"ז)</p>

⁴ *Beth*, occurs 38218 times. The *Beth* in בְּנֵי, the first word in the stanza, indicates the letter under discussion, and the remaining initials of the first and second lines $\text{לח"י} = 38,218$, give the number of times the letter occurs in the Bible, which is also given in the two passages quoted under this stanza, viz., Numb. i. 37, and Nehem. vii. 11; since in the former the number 85,400 occurs, and in the latter 2,818 = 38,218.

⁵ *Gimmel*, occurs 29,537 times. The *Gimmel* in גְּבָרִים gives the letter in question, and the remaining initials of the first two lines, viz., $\text{כס"ל} = 29,537$, indicate the sum total, which is stated still more explicitly in the numbers to be found in the two passages adduced, viz., Numb. iii. 39, and Ezra ii. 65, in which occur the numbers 22,000 and 7,337 = 29,537. It will be seen that the *Kaph* at the beginning of the second line is used in its final value, as explained above, vide p. 136, 270, &c.

⁶ *Daleth*, occurs 32,530 times. The *Daleth* in דָּהָר, the first word in this stanza, shows the letter under discussion, and the initials of the remaining words of the two lines, viz., $\text{לב"ל} = 32,530$, give the sum total, which is also given in the numbers found in the two passages adduced, viz., 1 Chron. xii. 35, and Nehem. vii. 38, wherein are the numbers 28,600 and 3,930 = 32,530.

⁷ *He*, occurs 47,754 times. The *He* under discussion is indicated in הָלוֹם, the first word in this stanza, and the number is given in the initials of the remaining words of the first two lines viz., $\text{כז"ד} = 47,754$, which is also given in the numbers found in the two passages quoted, viz., Numb. i. 21, and Nehem. vii. 37, wherein are the numbers 46,500 and 1,254 = 47,754.

⁸ *Var*, occurs 76922 times. The *Var* itself is indicated in וְכַלְכִּיּוֹת, the first word

the manner in which the final *Mem*, *Nun*, *Tzaddi*, *Pe*, and *Kaph* are employed, and the value of which I have already explained in the above-named Introduction [*vide supra*, 186]; that is, final *Kaph* denotes 500, final *Mem* 600, final *Nun* 700, final *Pe* 800, final *Tzaddi* 900. Thus, for instance, in the fourth stanza, commencing *יהר powerful, &c.*, where you find *כתשועתם לעילם* like the salvation at Elam, you must observe that the *Kaph* in *כתשועתם* is employed, according to the value of final *Mem*, *Nun*, *Tzaddi*, *Pe*, and *Kaph*, and denotes 500; whilst the *Lamed* in *לעילם* signified 80, as usual. The same is the case with the fifth stanza, beginning *הלום hither, &c.*, where there are two *Nuns* following each other, viz., *נכבן נמעי*; the first denotes 700, and the second signifies 50, as usual. This method obtains throughout. Hence, wherever one of these letters is used in this signification, you find in the middle margin one of the final letters *Mem*, *Nun*, *Tzaddi*, *Pe*, and *Kaph* with a circle over it, as follows:—*מֶם* *נּוּן* *צַדִּיק* *פֶּה* *כֶּף*. Examine, and you will find it so.

על דרך שימש מנצ"פך, כמו שבארתי מספרם בהקדמה ה"ל, דהיינוך משמש ח"ק, כ רנ"ד ו ח"ש, פ ח"ת, צ ח"ק; והמשל בדרו הר' המרחיל דהר וכולי, המצא "כתשועתם" לעילם חידעך כ"ף כתשועתם חשמש על דרך מנצ"פך, והיא ח"ק, ולמ"ד לעילם חשמש שלשים כמשפחה; וכן בדרו דה' המרחיל הלום וכולי, יש בו ב' נתי"ן רצופין, והן "נקצבו" נמעי, דראשונה חשמש ח"ש, והשניה חשמש כמשפחה, וכן כלם בזה הדרך; לכן בכל מקום שאחז מהן חשמש השמוש הזה, המצא באמצע בגליון אחז מאותיות מנצ"פך חסומות עם עיגול אחד עליה כוח ה' מ' נ' צ' פ' כ' דוק והמצא:

ובכן אתחיל החרוזה
בענינים אלה רמוזה:

And now I shall begin the Poem *
Which propounds these things.

שָׁשֶׁם עָלֵי יָקֵנִי
וְלִזְבַּח הַתּוֹרָה בָּאוּ בָנִי

אֶהְלֵ כְּכֹון בְּנֵינִי
הַקָּהֶל עָשׂוּ קִרְבָּנִי

ולזבח השלמים בקר שנים אילם חמשה
עתידים חמשה כבשים בני שנה חמשה
(במדבר י' י"ז)

כל חקל כאחד ארבע רבוא אלפים שלש
מאות וששים (נחמ' י' ס"ו)

* We at first intended to give, with the Hebrew original, an English version of this poem; but, after translating half of it, we found that the peculiar construction of it, the way in which the Biblical words are therein used, and, in fact, the whole plan adopted by the writer to make it at all intelligible to the reader, would require a commentary at least three times the size of the poem itself. We have, therefore, abandoned our original intention, and simply subjoin an explanation of each stanza.

* *N* *Aleph*, occurs 42,377 times in the Hebrew Scriptures. The *Aleph* in *אדל*, the first word of this stanza, gives the letter the number of which is here discussed, and the letters *כבשע* = 42,377, being the initials of the remaining words in the first and second lines, give the number of times the letter in question occurs in the Bible. The same fact is also indicated by the passages adduced from Nehem. vii. 66, and Numb. vii. 17: as in the former the number 42,360 occurs, and in the latter 17; thus yielding together 42,377.

Mark that the number of each letter is indicated by the initials of the first two lines. Those in the first line signify thousands, and those in the second line denote the remaining numerals—that is, hundreds, tens, and units; and in the third line he quotes one word, which indicates the verse he places under this line; and so, also, in the fourth line he quotes one word from another verse, which he places again under this line, in such a manner, that he brings two verses under each stanza. Now in adding up the number of the two verses, you will thus obtain the number of the letter in question with which the stanza commences. You must not, however, include in this sum the numerical value of the first letter, for this simply indicates the letter under consideration, whether it be *Aleph*, *Beth*, or *Gimmel*, &c.

Thus, for example, in the first stanza commencing *אהל מכון בניני* *the Tabernacle, my established edifice*, the *Aleph* in *אהל* indicates the letter *Aleph*, whilst the initials of *מכון* yield *מ"ב* = 42, which denote 42,000. In the second line, again, beginning *ששם עליו זקני* *whither my elders resort*, the initials are *שעז* = 977, and thus we obtain the number of the *Alephs* as 42,877. The same is the case with all the letters. As to the third line, beginning with *הקהל* *the congregation*, the fourth line, beginning with *ולזבח* *and for a sacrifice*, &c., they indicate the thirty-two verses, which are respectively placed under each stanza in smaller characters and without points, and in which the number in question occurs. Thus, the first, "all the congregation together was forty thousand," &c. [Ezra ii. 6]; and the second, "and for a sacrifice of peace-offering, two oxen," &c. [Numb. vii. 17]; when the number of these two verses is added up, we obtain the sum total of 42,877. The same is the case with each letter.

Moreover, it is necessary to notice, that whenever you find in a stanza two words ranged together, the initials of which denote tens, and the first of the letters is *Mem*, *Nun*, *Tzaddi*, *Pe*, or *Kaph*, it is used in

דע כי מספר כל אות ואות נרשם בראשי חיבות של ב' חלקים הראשונים, מה שבחלק הראשון נכללו האלפים, ובחלק השני נכלל שאר המספר, ורצה לומר המאות והעשריות והאהדים, ובחלק השלישי מביא מלה אחת המורה על המספר אשר הוא מביא תחת חלק ההוא, וכן בחלק הרביעי הוא מביא מלה אחת מהמספר אשר הוא מביא תחת חלק ההוא באופן שתחת כל בית בית יביא ב' פסוקים, ובהתחבר מספר ב' הפסוקים נכזה מספר האות שבתחילת הבית; אך לא נרשם במספר ההוא מספר אות חיבה הראשונה, כי היא מורה על האות המבוקש, אם א', או ב', או ג', וכן כלן:

והמשל הבית הראשון מתחיל "אהל מכון" בניני, האלף של אהל מורה על אות האלף, ראשי חיבות של מכון בניני עולים מ"ב, הרי מ"ב אלפים; והחלק השני מתחיל "ששם עליו זקני" ראשי חיבות שע"ז; וכזה מספר האלף מ"ב אלפים שע"ז, וכן כל אות ואות; והחלק השלישי המתחיל הקהל, והחלק הרביעי מתחיל ולזבח, הם סימנים ל"ב הפסוקים הנכתבים תחת כל בית ובית בכתיבה דקה בלי נקוד אשר נמצא בהם המספר הנ"ל; האחד כל הקהל כאחד ארבע רבוא נז', והב' ולזבח השלמים בקר שנים ונומר, הנח כשיחברו מספר שני הפסוקים יחד עולה מספרם מ"ב אלפים שע"ז, וכן נעשה כל אות ואות:

ולצורך שורע כי כאשר חצא באיזה בית שחי חיבות מצורפות, וראשיהם עשירות, והראשונה מאותיות מנצ"פ, או היא חשמש

THAT YOU MAY KNOW HOW MANY TIMES
EACH LETTER OCCURS IN THE BIBLE.
READ ALL THE WORDS IN THIS POEM.

לדעת מנין כל אות ואות.
אשר בכל המקרא נמצאות.
תקרא את כל דברי השירה הזאת:

I have now come to fulfil my promise which I made in the Third Introduction, towards the end of it [*vide supra*, p. 186]. I there stated that, at the end of this book, I would give and explain the Poem which was written, to show the number of all the letters, as well as the number of each individual letter; that is, how many *Alephs*, how many *Beths*, how many *Gimmels*, &c., are to be found throughout the Bible. It is said that R. Saadia Gaon is the author of it; and this statement seems to be correct, since we find therein very difficult and foreign words, which are not of Hebrew origin, and the like of which are also to be found in the Treatise,

entitled, *Faith and Philosophy*, which he of blessed memory wrote.¹

Now the number of the stanzas in this Poem corresponds to the number of the letters in the alphabet. Thus, each stanza propounds the number of one letter, and is made in the form of a complete poem, each stanza being divided into four lines, but it is not written in even metres. Let me now explain it.

¹ Saadia's philosophical work, to which Levita refers, has already been described (*vide supra*, p. 186). That Levita most emphatically believed Saadia to have been the author of this poem, is not only evident from the above remark, but is placed beyond the shadow of a doubt, by his epilogue to it (*vide infra*, p. 278). We are, therefore, surprised at the remark of the learned Dukes, that "Elias Levita does not say expressly that R. Saadia was the author of it, but merely quotes it as a common opinion, with which he agrees" (*Berträge zur Geschichte der ältesten Auslegung und Sprachklärung des Alten Testaments*, vol. ii., p. 101, &c.; Stuttgart, 1844). It is now, however, almost certain that Saadia b. Joseph Bechor Shor, who flourished in France towards the end of the twelfth century, was the author of this poem, which was first published by Levita in the *editio princeps* of the *Massoreth Ha-Massoreth*, Venice, 1538. It is omitted both in the Basel (1539) and the Sulzbach (1771) editions. It was reprinted in the *Theological Decisions of the Gaonim* (שאלות ותשובות הגאונים), Prague, circa 1590; by our countryman Hugh Broughton, in his work, entitled, *Daniel, his Chaldee Vision, and his Hebrew*, &c., at the end of chap. ix., London, 1597; by Buxtorf, in his *Tiberias*, cap. xviii., p. 183, &c., Basel, 1620; in the Compilation, entitled, *Taalamoth Chochma* (תעלומות חכמה), Basel, 1629-1631; by Anshel Worms, in his *Sejag La-Thora* (סג ליהודה), Frankfurt-on-the-Maine, 1766; in *Likute Ha-Shas* (לקוטי השס), Koretz, 1784; by Jehudah b. Jacob, Dyherenforth, 1821; and by Fürst, in his *Hebrew Concordance*, p. 1870, Leipzig, 1840.

עתה באתי לקיים את דברי אשר דברתי
בהקדמה שלישיית קדום לסופה, ושם הבטתי
לכתוב ולבאר בסוף הספר הזה הדרך
הנעשה לדעת מספר כל האותיות פרט כל אות
ואות, רוצה לומר כמה אלפ"ן, וכמה בתי"ן,
וכמה גימל"ן וכולי, נמצאים בכל המקרא;
ואומרים כי ר' עקדיה הנאון חברו, ונראין
הדברים אמת, כי כן נמצאים בו מלות
חסרות וזרות מאוד, אשר לא מבני ישראל
המה, וכרמותן נמצאים נ"כ בספר אמונות
שחבר ז"ל: ¹

והנה מספר הבתים שבחרו הוה, כמספר
אותיות הא"ב, דהיינו שבכל בית ובית הוא
מבאר מנין אות אחד, תעשה כרמות שר
מהולק, דהיינו שכל בית נחלק לארבע דורות,
אבל אינו נעשה במשקל שר שקול; ועתה
אבאר:

אמנם השנית כי אין אנוש שלא. יחמא הלא אתי חלן משונתי;
 אחלי שניאות מי יבין וידעם. יתקון לפי שכלו עוות שניאותי;
 האל אלהים הוא ידע וישראל. ידע אשר לא עשיתי בנאותי;
 אף לא להראות את יקר גדולתי. כי אם לבקשת אנשי סנולתי;
 גם בעונותי בני יצאוני. אין מי שמי יזכור עוד אחרי מותי;
 די לי אשר ספרי יחיה ולא ימות. ידביב שפתי עת אישן בקברתי;
 לכן לכה ספרי ופשוט בתוך תבל. הראה לכל משכיל מעשה גבורתי;
 ולשואלים אותך יד מי הכינתך. תאמר ידי אליה כוננו אותי;
 בן איש אשר אשר לוי שמו נקרא. הוא אשכנזי איש חיל ואפרתי;
 נגמר שנת יפ"ח תוך פרשת קרח. פה עיר וויניסיה רבתי ושרתי;

וכל הספר עד גמירא:

נשלמה השירה

Forsooth I have committed errors, for there is no man who does not err, so that my error cleaves to me.

I pray, therefore, that whoever understands and knows them, may correct my errors according to his wisdom.

The Lord God knows, and also Israel may know, that I have not done this proudly;

Nor to show thereby my greatness, but simply yielded to the request of my special friends.

Moreover, on account of my sin, I lost my sons: there is none left to perpetuate my house after my death.

It is enough for me that my book will live and not die; it will speak when I sleep in the grave.

Therefore go forth, my book, circulate thyself through the world; show to every wise man the work of my strength.

To those who ask who made thee, say, The hand of Elias made me.

The son of a man who is called Asher Levi, a German, a man of valour and distinction.

It was finished in the year 298 [= 1588], in the week of the Pericope Korah, here in this city, the great and celebrated Venice.

THUS THE SONG IS BROUGHT TO AN END, AND THE BOOK TO ITS COMPLETION.

אלה הם הסימנים שראיתי לכתבם פה, וכלי ספק המחפש ימצא יותר מאלה, ואני
deemed desirable to explain here, and the enquirer will doubtless
and the enquirer will doubtless discover many more; but I am
tired of looking any more for them, and herewith concludes this book. Praised be He, above all, who is
able to do all things!

שירה חדשה אתר:

הזנה סרם אלה לדבר.

אתן לאלי יה הלל והודיה. ⁴⁰	יען אשר היה אתי בעזרתי;
הואל והורני דעה הבינני.	עד כי למסרת באור הכינותי;
מה הוא בחנמ לי גם כן אני חנמ.	אורה לכל אדם מיעוט ידיעתי;
חרתי בכל לבי למצא דבר חפץ.	תאמין אמת כי ינעתי ומצאתי;
מפי ספרים קבלתי ולא מפי.	סופרים ולא חבר היה בחברתי;
חשכת אפלתה לאור הפכתיה.	נוע בככברה אותה הניעותי;
דברי חכמיה סודם וחידותם.	מי ימצאם אם לא יחרוש בעגלותי;

NOW BEFORE I FINISH TO SPEAK, I SHALL COMPOSE A NEW SONG.

I give to my God praise and thanks,⁴⁰ because he was with me as my help.

He deigned to teach me knowledge; so much so, that I composed an explanation of the Massorah.

As He gave it to me freely; I also freely teach every man my scanty knowledge.

I have searched with all my heart to discover the right thing. Thou mayest believe that having laboured I found the truth.

I have received assistance from books, but not orally; nor had I any fellow labourer in my work.

I converted the obscurity [of the Massorah] into light; I have shaken it as in a sieve.

The words of the wise [in the Massorah], their secrets, and enigmas; who can find them unless he ploughs with my heifer?

⁴⁰ It will be seen, that the initials of the first line in the Hebrew are the acrostic of אליהו *Elias*, the author's name.

truth and with a perfect [יִגְלֹב] heart," and the sign thereof is "the beginning of their respective books," that is, the book of Kings, beginning with וְהַפְלִיךָ and the King, which has five letters, it is written יִגְלֹב, which also contains five letters; whilst in the book of Isaiah, which begins with חֲזוֹן, a vision, consisting of four letters, it is יִגְלֹב, also of four letters.

The sign in 2 Kings xxv. 11.—In 2 Kings xxv. 11 we have "the remnant of הָהֶמְכֵּן the multitude," and in Jerem. lii. 15, "the rest of [הָהֶמְכֵּן] the multitude," and the sign thereof is "here [הֵאָ] is seed for you," the meaning of which is well known. Moreover, in 2 Kings xxv. 12 we have וְהַפְלִיךָ and of the poor one, whilst in Jeremiah [lii. 15] it is וְהַפְלִיךָ of the poor ones, and the sign thereof is, "poverty follows upon poverty;" that is, Jeremiah, who speaks of the sundry desolations of the Temple, has מְרִלּוֹת in the plural, whilst the Kings, who are rich, have מְרִלָּה in the singular.

The sign in Isa. xxxv. 10.—In Isa. xxxv. 10 we have יִשְׁעוּ וְנָסוּ they shall obtain and rejoice, whilst in Isa. li. 11 it is יִשְׁעוּ וְנָסוּ they shall obtain, they shall rejoice, and the sign thereof is "Two Vavs, two Nuns," that is, in the first instance there are two Vavs together [i. e., the last letter is יִשְׁעוּ, and the first נָסוּ], and in the second instance two Nuns meet together [i. e., the last letter of יִשְׁעוּ, which is Nun, and the first of נָסוּ which is also Nun].

The sign in Ezek. xviii. 6.—In the whole of this section אָכַל he ate, is entirely with Kametz [viz., Ezek. xviii. 6, 15], except in verse 11, where it is אָכַל, half with Kametz and half with Pattach, and the sign thereof is, "he who does not eat [דָּלָא אָכַל קָמֶץ] shuts his mouth;" that is, whenever אָכַל is connected with לא, it is with Kametz.⁴⁸ In the twenty-four sacred books which have here been printed, this Massoretic remark is put into the book of Genesis on the words "in the sweat of thy brow thou shalt eat," [iii. 19], but this is an egregious blunder, and the editor did not understand it.

⁴⁸ It is to be remarked, that this mnemonic sign is based upon the double meaning of אָכַל, which denotes both the vowel-sign Kametz and to shut, as well as upon the fact, that when לא to eat is connected with לא not it has Kametz. Hence the play upon the words דָּלָא אָכַל קָמֶץ, דָּלָא אָכַל קָמֶץ, when אָכַל and דָּלָא are together it is Kametz, or, whose does not eat, shuts his mouth.

שֶׁלֶם, וְסִמֵּן רִאשִׁי סְפָרֵיהֶן, פִּירוּשׁ מַלְכִּים הַמַּחְתִּיל וְהַמְלִיךְ שֶׁשׁ לוֹ ה' אֲדוּמִית כְּתִיב יִגְלֹב, שְׁחֹא שֶׁל ה' אֲדוּמִית יִשְׁעִיהָ הַמַּחְתִּיל חֲזוֹן שֶׁשׁ לוֹ ד' אֲדוּמִית כֵּן יִגְלֹב שֶׁל ד' אֲדוּמִית:

סִמֵּן בַּמַּלְכִּים ב' סִמֵּן כ"ה, אֵת יִתְרֵהֶם, וְכִירְמִיָּה נ"ב יִתְרֵהֶם, וְסִמֵּן ה"א לָכֵן זָרַע, וְהַפִּירוּשׁ יָדוּעַ; וְעַד שֶׁ בַּמַּלְכִּים יִמְדֵּלָהּ וְכִירְמִיָּה יִמְדֵּלָהּ, וְסִמֵּן עֲנִיּוֹתָא בְּתָר עֲנִיּוֹתָא אֲזֵלָא, פִּירוּשׁ יִרְמְיָה שְׁמֵדְבַר מַעֲנִית חֲחֻדְבָּן נִכְתָּב מְרִלּוֹת לְשׁוֹן רַבִּים, וּמַלְכִּים שֶׁהֵם עֲשִׂירִים נִכְתָּב מְרִלָּה לְשׁוֹן יִחִיד וְרוּק: סִמֵּן בִּישְׁעִיָּה סִמֵּן ל"ה, יִשְׁעוּ וְנָסוּ יָגוֹן וְאִנְחָה, תְּנִינָא בְּסִמֵּן נ"א יִשְׁעוּ וְנָסוּ, סִמֵּן ו"ו נון, פִּירוּשׁ הָרִאשׁוֹן ב' ו"ו יִשְׁעוּ וְנָסוּ, וְהַשְׁנִי ב' נון יִשְׁעוּ וְנָסוּ:

סִמֵּן בִּיחֻקָּאֵל סִמֵּן י"ה, כָּל עֲנִינָא אֵל חֲחִירִים לֹא אָכַל כָּלֵן קָמֶץ, אֲבָל אֵל חֲחִירִים אָכַל חֲחִירֵי קָמֶץ וְחֲחִירֵי פִתָּה, וְסִמֵּן דָּלָא אָכַל קָמֶץ פּוּמִיָּה.⁴⁸ פִּירוּשׁ כָּל אֲכָל הַסִּמּוֹךְ לָלֹא הוּא קָמֶץ; וּבִכ"ד הַגְּדֻסִּים פֶּה נִסְמַר זֶה בְּכִרְאִישָׁהּ עַל בּוֹעֵה אִפִּיךָ תֹאכֵל, וְהוּא מַעֲוָה נִמְדוּ, וְהַמְנִיָּה לֹא חָבִין:

second *He* after the *Daleth* is quiescent, so the *He* in *הָרָה* connected with *יָמִי* is vocal [*i. e.*, beginning with *Jod*], and the one connected with *יָמִי* [beginning with *Daleth*] is quiescent. Another sign is, "her days are revealed, her blood is concealed;" and another, "and we conceal her blood." But these are easily understood.⁴⁶

The mnemonical sign in Pericope Phineas.—The sign here is *בְּיָז* *מִיָּם*, that is, in the whole of this section it is written *וְנִסְכָּהּ* and his drink offering, and *כְּמִשְׁפָּחָם* after the manner, except in the order for the second day, where it is written *וְנִסְכָּיהֶם* and their drink offerings [Numb. xix. 19]; for the sixth day, where it is *וְנִסְכֶּיהָ* and her drink offerings [ver. 81]; and for the seventh day, where it is *כְּמִשְׁפָּחָם* after their manner [ver. 88]. Hence the letters indicating the days in which these variations occur, viz., ב' = second day, ו' = sixth day, and ז' = seventh day; together with the letters constituting the variations, viz., מ' ונסכיהם [ver. 19], י' [ver. 81], and מ' כמִשְׁפָּחָם [ver. 88], yield the sign *בְּיָז מִיָּם* pouring out water; thus pointing out that the ceremony of pouring out the water is contained in the Law, as is propounded in the Talmud tractate *Taanith*.⁴⁷

The sign on 2 Sam. xxi. 15–20. In this section the phrase *and there was still* [מִלְחָמָה] war, without the article, occurs twice [verses 15, 20]; "and there was still" [הַמִּלְחָמָה] THE war, with the article, occurs twice [verses 18, 19], and the sign is "in the centre it is the *מלחמה*," with the article, that is, the first and fourth, which are the outsides, are מִלְחָמָה, without the article, and the two central ones are הַמִּלְחָמָה, with the article.

The sign in 2 Kings, xx. 8.—In 2 Kings xx. 8 we find "in truth and with a perfect [יָבֵלֶכֶב] heart," whilst in Isa. xxxviii. 8 it is "in

⁴⁶ The first and third mnemonical signs are not given in the printed editions of the *Massorah*.

⁴⁷ The Talmudic explanation of these variations in the words, and the law deduced therefrom, are to be found in *Taanith*, 2 b–3 a, as well as in *Sabbath*, 103 b. To understand the reference to the traditional enactment, it is necessary to remark, that these words also occur in connection with the other days of the Feast, but without the letters in question. As, according to the Talmudic laws of exegesis, no superfluous letter is ever used in the Bible without its having some recondite meaning (comp. Ginsburg's *Commentary on Ecclesiastes*, p. 80, &c.; Longmans, 1861), the three redundant letters have been combined into *מים* water. This exegetical rule is called *letters taken from one word and joined to another, or formed into new words*. Comp. *Kitto's Cyclopædia of Biblical Literature*, s. v. מִדְּבָרָא, p. 172, rule iii. See also Jacob b. Chajim's *Introduction to the Rabbinic Bible*, p. 22, &c., ed. Ginsburg.

והח' א שאל הדל' נח, כן ח' א של מלחמה שמכור אל י' נקח, ומכור אל י' נקח, וימין אחד ימיה מנוגלים דמיה מכוסים; וימין אחד וכסינו את דמו, וה קל לחבין: ⁴⁶

סימן בפרשת פנחס, ב' י' מ' פירוש כל ענינה כחוב ונסקה נפסד בר מן יום ב' כחוב ונסקה, וביום ו' ונסקה, וביום ו' נפסד, הדי ב' י' מ' מ' מכאן דמו לניסוך מים מן החורה, כדאיתא במסכת תענית: ⁴⁷

סימן בשמואל ב' ב' כ' א, ח' ח' עור מלחמה ב' כ' ענין, וב' ענין וד' עור הפלחמה, וימין בתוך המלחמה, פירוש וד' אשון וד' ענין מלחמה ז' אמצעים הפלחמה:

סימן במלכים ב' סימן כ' א, באמת ובלב שלם, ובשעה סימן ל' א באמת ובלב

and beginning with Sabbath." The latter is the correct one, and the proof of it is, that what is holy is placed first, and not last.⁴⁵ Another sign is, "the rich are with *Kametz*," that is, when it is rich in letters, it has *Kametz* and is *plene*, that is it is written *Dishan* with *Jod*; whilst *Dishon* with *Cholem*, is not rich, for it is *defective*.

The mnemonic sign in Pericope Shemoth.—On וַחַיָּהּ and she shall live, with *Kametz* under the *Vav* [Exod. i. 16], the Massorites remark, "not extant, once it is וַחַיָּהּ" [Esth. iv. 11], with *Sheva* under the *Vav*, and the sign thereof is *מַלְכֵּת שְׁבָא*, that is, by queen Esther, it is with *Sheva*."

The mnemonic sign is Pericope Boh.—On "And he went out from Pharaoh" [Exod. x. 18], in connection with the plague of the locusts, the sign is, "*the king is not by the locusts*," that is, by most of the other plagues it is said, "and Moses went out from Pharaoh," whilst at the place of locusts the name of Moses is not mentioned, because he is king, as it is written, "and he was king in Jeshurun" [Deut. xxxiii. 5]. Hence the sign.

The mnemonic sign in Pericope Thazriah.—In the first *טָהֳרָה* purity, construed with *בְּדָמִי* in the blood of [Levit. xii. 4], the *He* is *Raphe*, or quiescent; whilst the *He* of the second *טָהֳרָה*, connected with *יָמִי* in the same verse, is with *Mappik*, and the sign thereof is *יְהוּדָה* *Jehudah*; that is, just as the first *He* after the *Jod* is *יְהוּדָה* vocal, and the

⁴⁵ As the above explanation of the mnemonic sign is not very clear, and as it pre-supposes a knowledge of Jewish manners and customs, it requires some further elucidation. It will be seen that the word *דִּשָּׁן* occurs seven times in the same paragraph (Gen. xxxvi. 20–30),—three times with *Cholem* on the *Shin* (i.e. *דִּשָּׁן* Gen. xxxvi. 21, 25, 30), and four times with *Kametz* under the *Shin* (i.e. *דִּשָּׁן* verses 26, 28, 30). Now, as the week has seven days, corresponding to these seven instances, and, moreover, as on three of these days an appointed lesson from the Law is read (i.e. Saturday, Monday, and Thursday), and the other four days (i.e. Sunday, Tuesday, Wednesday, and Friday) are without such lessons, thus corresponding again to the three instances of the *Shin* with *Cholem* and the four without it, the seven days are made the symbol of the seven times *דִּשָּׁן*; whilst the order of the three days with and the four days without the lesson from the Law is made to symbolise the order in which *דִּשָּׁן* is read, three times with *Cholem* and four times without (i.e. with *Kametz*), beginning with the Sabbath. Accordingly, the first *דִּשָּׁן* with *Cholem* answers to Sabbath, the first day, with a lesson; the second *דִּשָּׁן* without *Cholem* answers to Sunday, which is without a lesson; the third *דִּשָּׁן* with *Cholem* answers to Monday, with a lesson; the fourth *דִּשָּׁן* without *Cholem* answers to Tuesday, without a lesson; the fifth *דִּשָּׁן* without a *Cholem* answers to Wednesday, without a lesson; the sixth *דִּשָּׁן* with a *Cholem* answers to Thursday, with a lesson; whilst the seventh *דִּשָּׁן* without a *Cholem* answers to Friday, without a lesson.

on the Pentateuch and Prophets, since several of them are difficult to understand.

The mnemonic sign in Pericope Noah.—In Gen. x. 8, it is *רִפְתָּ* *Riphath*, with *Resh*, and in 1 Chron. i. 6 it is *דִּיפְתָּ* *Diphath*, with *Daleth*; and the sign thereof is “*The initials of the names of their respective books*,” that is, in Genesis, which is called *רֵאשִׁית* with *Resh*, it is written *Riphath* with *Resh*; whilst in Chronicles it is written *Diphath* with *Daleth*, according to the name of the book which is called *דְּבָרֵי* with *Daleth*.

The mnemonic sign in Pericope Va-Jerah.—In the description of Abraham, it is written “and his two young men *אִתּוֹ* with him” [Gen. xxii. 8], whilst in connection with Balaam it is “and his two young men *עִמּוֹ* with him” [Numb. xxii. 22], and the sign is, “*each man according to his language*,” that is, by Abraham, who was a Hebrew, it is written *אִתּוֹ*, which is Hebrew; whilst in the narrative of Balaam, who was an Aramæan, as it is said, “from Aram has Balak brought me” [Numb. xxiii. 7], it is written *עִמּוֹ*, which is Aramæan, as the Chaldee renders *אִתּוֹ* by *עִמּוֹ*. Another sign for this passage is, “*as is his name, so he is*,” that is, Abraham, which is with *Aleph*, has *Aleph* with *Aleph*, and Balaam, which is with *Ajin*, has it written *עִמּוֹ* with *Ajin*. A third sign is “*Aleph Aleph, Ajin Ajin*,” i. e., Abraham with *Aleph* has *Aleph*, and Balaam with *Ajin* has *Ajin*. Another sign for it, again, is “*their letters are the signs*,” that is, the different letters in their names are the signs of the respective expressions in question.

The sign in Pericope Va-Ishlach.—The sign on *דִּישָׁן* *Dishan* with *Kametz*, and *דִּישָׁן* *Dishon* with *Cholem* [Gen. xxxvi. 80], is, “every day wherein the Scroll of the Law is used it is *דִּישָׁן* *Dishan*, with *Kametz* under the *Shin*, and it begins with the first day of the week,” and the order is as follows, *Dishon, Dishan, Dishon, Dishon, Dishan, Dishon, Dishan*. This is the explanation of the Spaniards. The French differ on this subject, saying that the order is *Dishon, Dishan, Dishon, Dishan, Dishon, Dishan, Dishon*, the sign with them being “every day on which the Scroll is read, it is *דִּישָׁן* *Dishon*,

ובנביאים שיש קצת קושי בהבנתם:
סימן בפרשת נח ויהי תחילתה ברי"ש,
ובד"ה ויהי תחילתה ברי"ש, וסימן ראשי שמות
ספריהון, פירוש בספר בראשית הנקרא ראשית
ברי"ש נכתב ויהי תחילתה ברי"ש, ובד"ה נכתב
יהי תחילתה כשם הספר שנקרא דברי
ברל"ת:

סימן בפרשת וירא, נבא אברהם כתיב
ושני נעריו איתו, ובפרשת בלק נבי בלקם
כתיב ושני נעריו עמו, וסימן ראשי איש
כלשונן, פירוש נבי אברהם שחיה עברי
כתיב איתו, שהוא לשון עברי, ונבי בלקם
שדעה ארמי שנאמר מן אדם יחני בלק, כתיב
עמו, שהוא לשון ארמי, תרגום של איתו עמיה;
וסימן אחד כשמו בן הוא, פירוש אברהם
שהוא באל"ף כתיב איתו באל"ף, בלקם
שהוא בעי"ן כתיב עמו שהוא בעי"ן; וסימן
אחר א"א ע"ע, פירוש אברהם איתו, בלקם
עמו, וגם הסימן על זה שמו אותותם
אותות, פירוש האותיות הם אותות וסימנים
על זה:

סימן בפרשת וישלח, על דִּישָׁן וישלח, כל
יום דספרא דִּישָׁן בקמץ, וסתחיל יום ראשון
של שבוע, וכן הסדר דִּישָׁן. דִּישָׁן. דִּישָׁן. דִּישָׁן.
דִּישָׁן. דִּישָׁן. דִּישָׁן. כך מפרשים הספרדים, אך
הצרפתים חלוקים עליהם, ואומרים דִּישָׁן. דִּישָׁן.
דִּישָׁן. דִּישָׁן. דִּישָׁן. דִּישָׁן. וסימן שלהם

פרינמא is the name given by the Massorites to a pause, or *hiatus*, in the middle of the verse. Thus, on "And Cain said to his brother Abel . . . and it came to pass they were in the fields" [Gen. iv. 8], the Massorites remark, "one of the twenty-five *hiati* [פרינמות] in the middle of the verse:" four of these are in the Pentateuch.⁴³ I do not know from what language it is derived, and even the author of the *Aruch* does not quote it. The Italians, however, call all the *hiati* between the section, whether open or closed, פרינמא, with *Tzere* under *Pe*; and I have enquired of their sages about it, but they could not tell.⁴⁴

Now the import of open or closed sections is explained by the *Poskim*, who, however, entertain a great difference of opinion about it. Generally the open section consists of two kinds,—one is in the middle of the line, where a vacant space of about nine letters is left, and the second has a whole line left vacant, and the writing commences on the third line. In the case of a closed section, a vacant space of about three letters is left in the middle of the line, and after it the line is finished; and if the closed section terminates at the end of a line, the second line is begun in the middle. The rule is, that the open section is always at the beginning of the line, whilst the closed section is always in the middle of the line.

מיסין [= *μεσον*] is the *middle*. I have already discussed it under the word מ"פ [*vide supra*, p. 256].

נוסחא is *Codex*, *recension*. I have already described it under the word נ"א [*vide supra*, p. 256].

I shall now explain some of the mnemonical signs of the Massorah

פרינמא, כן קראו ההפסקה שבאמצע הפסוק, כגון ויאמר קין אל הבל אחיו. והיו בהיותם בשדה, נמסר עליו כ"ה פרינמות במצק פסוק ד' מנהון בחורה,⁴³ ואיני יודע שאיזה לשון הוא, גם בעל הערוך לא הביא, אך הלועזים קוראים כל הפסקות בין פרשה פתוחה או כתומה פרינמא בצירי הרי"ע, ושאלתי את פי חכמיהם ואין מיד ל: ⁴⁴ וענין פרשה פתוחה וכתומה מבוואר בפוסקים, ויש בהן פליגותה, והכלל שפרשה פתוחה יש לה ב' צורות, האחד בחצי השיטה ומנח חלק כשיקור מ' אותיות, והצורה השנית מניח שיטה שלמה ומתחיל בשיטה השלישית: ופרשה כתומה מניח חלק באמצע השיטה כשיקור נ' אותיות, ואח"כ מסיים השיטה, ואם נמר בסוף השיטה מתחיל באמצע השיטה השנית; והכלל הפתוחה חמיד בראש השיטה, והכתומה חמיד באמצע השיטה:

מיסון כמו אמצע, וכבר זכרתי במלה ב"פ:

נוסחא פירוש הפתקה, וכבר זכרתי במלה נ"א:

ועתה אבאר קצת כימיני מסורה שבחורה

⁴³ For the four *Piskas* in the Pentateuch, see above, p. 242. The other twenty-one are, Josh. iv. 1; viii. 24; Judg. ii. 1: 1 Sam. x. 22; xiv. 18, 19, 26; xvi. 2, 12; xix. 21; xxiii. 2, 11: 2 Sam. v. 2, 19; vii. 4; xxiv. 11: 1 Kings xiii. 20: 2 Kings i. 17: Isa. viii. 8: Ezek. iii. 16; xiv. 15. Fürst (*Hebrew Concordance*, p. 1369, cols. 1 and 2) enumerates no less than thirty-one such *Piskas*. Besides those we have given, he has 1 Sam. xvii. 37: 2 Sam. vi. 20; xii. 13; xvi. 23; xvii. 14; xv. ii. 2; xxi. 1, 6; xxiv. 10, 23: Jerem. xxxviii. 28; whilst he omits Gen. iv. 8: 1 Sam. xiv. 18; xix. 21: 2 Kings i. 17: Ezek. xiv. 15. Indeed there is a great difference of opinion among critics as to the number and places of these *Piskas*.

⁴⁴ There can be but little doubt that פרינמא is the Greek *πρῆγμα, πράγμα*.

follow the readings of Ben-Asher.⁴² Hence we find in some Codices the opinion of Ben-Naphtali noted in the margin; as וְחִצִּיתָ and thou shalt divide [Numb. xxxi. 27], which, according to the reading of Ben-Asher, is so written with two *Pashtas*, whilst, according to the reading of Ben-Naphtali, it is וְחִצִּיתָ, with one *Pashta*. Hence the remark in the margin is נָפְתְּלִי, that is, *Naphtali*, and in some Codices בִּנְיָ, that is, *Ben-Naphtali*. Those Codices in which the reading of Ben-Naphtali is in the text, and the reading of Ben-Asher in the margin, are incorrect, since it is a principle with us to follow Ben-Asher. Hence it is the principle which should be expressed in the text, and not in the margin.

מְרִינָה, that is, *Eastern*. I have already stated, in the above-named Introduction, the variations between the East and the West, and that we follow the Western readings [*vide supra*, p. 118]. Hence it is only necessary to note in the margin the Eastern reading, as on על upon [Judg. ix. 8],

“the Eastern [מְרִינָה] reading is אל to.” Those Codices which have in the margin the Western reading על are incorrect. Moreover, I have also stated already, in the above-named Introduction, that the variations between the Eastern and Western Codices only extend to the Prophets and Hagiographa, and that there is not a single one in the Pentateuch [*vide supra*, p. 114].

אשלמותא completion, perfection. The Massorites call the earlier Prophets אשלמותא קרימיתא, and the later Prophets תנינא אשלמותא. Thus “throughout the Pentateuch and the earlier Prophets [ואשלמותא קרימיתא] it is שְׁלַחְתִּי I have sent, and וְשַׁלַּחְתִּי, with Kametz under the Shin, except in one instance, where it is וְשַׁלַּחְתִּי [Levit. xxvi. 25], with Chirek under the Shin; and throughout, all the later Prophets [אשלמותא תנינא] it is the same, וְשַׁלַּחְתִּי and וְשַׁלַּחְתִּי with Chirek under the Shin, except in two instances, where it is שְׁלַחְתִּי [Jerem. xxiii. 21; xxix. 19].” See the Massorah magna. But I do not know why they are called אשלמותא.

אמנו סומכים על קריאת בן אשר,⁴³ לפיכך נמצא בקצת הספרים נרשם בחוץ דעה בן נפתלי, כגון וְחִצִּיתָ את המלכות לפי קריאת בן אשר בן הוא ב' פשוט, ולקריאת בן נפתלי הוא וְחִצִּיתָ בפשט אחד: וכן נרשם בניליון נ' רוצה לומר נפתלי, ובנ"א ב' פירוש בן נפתלי: וכנסחאות שנכתב דעה בן נפתלי בפנים, ודעה בן אשר בחוץ הוא מעות, כי העקר אצלנו דעה בן אשר, לפיכך ראוי לכתוב העקר בפנים ולא בניליון:

מדינ' רוצה לומר מדינתא, כבר כתבתי בהקדמה הנ"ל החלוטין שבין מדינתא ומעדיבא, ואיך אמנו סומכין על קריאת מעדיבא, לפיכך אין צריך לרשום בחוץ רק דעה מדינתא, כמו ופשתא על העיר מדינתא אל העיר, ובספרים שרשם בחוץ למעדיבא על הוא המעק: וכבר חודעתך גם כן בהקדמה הנ"ל שאין חלוק בין מדינתא למעדיבא רק כנביאים וכתובים, ואין גם אחד בתורה:

אשלמותא, בן קראו בעלי המסחר נביאים ראשונים אשלמותא קרימיתא, ונביאים אחרונים אשלמותא תנינא, כגון כל אוריתא ואשלמותא קרימיתא וְשַׁלַּחְתִּי וְשַׁלַּחְתִּי בר מן אחד וְשַׁלַּחְתִּי דבר בתוכם, וכל אשלמותא תנינא דכותיה וְשַׁלַּחְתִּי וְשַׁלַּחְתִּי במ"ב וְשַׁלַּחְתִּי, עיין במסרה גדולה; ואני לא ידעתי למה נקראו אשלמותא:

⁴² For Ben-Asher and Ben-Naphtali. *vide supra*, p. 118, &c.

of the Pentateuch, derived from Jericho. It discusses the *plenes* and *defectives*, as *התועבות* the *abominations* [Levit. xviii. 27], is in this Pentateuch of Jericho, without the second *Jod*. So also *ילידי* the *children of*, which occurs twice in the same chapter [Numb. xiii. 22, 28], the first is *plene* in the Pentateuch of Jericho, and the second is *defective*.

Codex Hilali, is quoted by Kimchi in his grammar called *Perfection*, and in his *Lexicon*, in the following language:—"In the *Codex Hilali*, which is at Toledo, *ye shall vow* [Deut. xii. 11], is found with *Daleth Raphe*." Thus far his remark. I at first thought that the *Codex* is so called after its author, whose name was Hillel; but I soon found that in some recensions it is spelt *הללי*, with *Aleph* between two *Lameds* (comp. the root *ל* in Kimchi's *Lexicon*). Moreover, I found that in the Constantinople edition of the *Michtol* it is pointed *הללי*, with *Tzere* under *He*, so that I do not know what it is.⁴⁰

Jerusalem Codex, is the book on which R. Jona, the Grammarian, relied, as is attested by Kimchi. It is perhaps the *Codex* which Ben-Asher corrected,⁴¹ and which remained at Jerusalem for a long time, as I stated in the third Introduction, in the name of Maimonides of blessed memory.

Spanish Codex, is the general name for the Spanish *Codices*, for they are more correct than all other exemplars, as I have already stated in the Poetical Introduction. As to *אספמיה*, it denotes Spain, for thus the Targum renders *ספרד* [Obad. 20], by *ספמיה*, and it is also called *Hispania* in Italian, and *Espanien* in German.

Naphtali; I have already mentioned in the third Introduction the variations between Ben-Asher and Ben-Naphtali, and that we

מונה, בא מידיו, מדבר סענין חסד ומלא, כנון כי כל התועבות האל בחומש ידיו חסד וי"ו השניה, וכן ל"ח הענק ב' בענין, ובחומש ידיו הראשון מלא והשני חסד:

ספר הללי מביאו הרד"ק במכלול ובשרשים ח"ל, בספר הללי אשר בסוליסולא נמצא אשר תדרי ליהוה הדל"ת רפויה עכ"ל; ואני חשבתי כי הספר נקרא כן על שם מחברו הנקרא הלל, אך מצאתי בקצת נוסחאות כתיב הלאלי, באל"ף בין ב' הלמדי"ן עיין בשרש שום; גם ראיתי במכלול הנדפס בקונסטנטינו נקרו הלל בצידי הה"א, ולא ידעתי מה הוא:⁴⁰

ירושלמי הוא הספר אשר סכך עליו רבי יונה המדקדק, כמו שהעיד עליו הרד"ק, ואולי הוא הספר שהניח בן אשר שהיה בירושלים ימים רבים,⁴¹ כמנשכחתי בהקדמה השלישית בשם הדמב"ם ו"ל:

ספר אספמיה הוא שם כלל לספרי ספרד, כי הם מזהנים מכל שאר הספרים, כאשר כתבתי בהקדמה החרוית; ואספמיה רוצה לומר ספרד, כי כן חתנום של גלות ירושלים אשר נקשר רבספמיה, וכן נקרא בלע אספמיה, ובלשון אשכנז שפמיה: נפתלי, כבר כתבתי בהקדמה השלישית המחלוקת שבין בן אשר ובן בן נפתלי, ואך

⁴⁰ It is now generally acknowledged among scholars that the *Codex Hilali* derives its name from the fact, that it was written at Hilla, a town built near the ruins of ancient Babel. This *Codex*, which was completed circa A. D. 600, had not only the then newly invented vowel-points and accents, but was furnished with Massoretic glosses. It was brought to Toledo about A. D. 1100, where the grammarian Jacob b. Eleazar used it for his works, and a portion of it was purchased by the Jewish community in Africa, about A. D. 1800. Comp. Kitto's *Cyclopaedia*, s. v. HILALI CODEX.

⁴¹ For Ben-Asher, and his celebrated *Codex*, vide *supra*, p. 113, &c.

from the city of Saragossa, is the author of the book called *The Key*.⁸⁶ Thus far his language; but I have not as yet been able to see it.⁸⁷

Machsortha is the name of a work, the author of which I do not know. It is quoted in the margin of the Pentateuch, as "לְקַבֵּץ" *to compass* [Numb. xxi. 4] has *Beth* with *Dagesh*, but in the *Machsortha* it is *Raphe*.⁸⁸

Sinai, is the name of a correct Pentateuch which treats on the variations of the accents; as וַיִּשְׁמַע *and he heard* [Exod. xviii. 1], has the accent *Gershaim*, but in *Sinai* it has *Rebia*; again, הַפְּדֵךְ *the desert* [Exod. xviii. 5], has *Sakeph*, whilst in *Sinai* it has *Sakeph-gadol*. But I do not know who the author of it is.⁸⁹

the Pentateuch of Jericho the *Pentateuch of Jericho*, is doubtless a correct Codex

⁸⁶ Levita's quotation is not literal. Even in his own edition of Ibn Ezra's *Balances*, the passage is as follows:—המסורה חזק ספר המסורה:—*and R. Levi, who is called Ibn Al-Tabben, &c., vide p. 197 b, ed. Levita; Venice, 1546.*

⁸⁷ This R. Levi, the Spaniard, or Abulshim Levi b. Joseph Ibn Al-Tabben, as is his full name, flourished A. D. 1120. He was a friend of R. Jehudah Ha-Levi, the celebrated poet and philosopher. Besides composing poetry himself, he wrote the Hebrew Grammar called *The Key* (מפתח), to which Lev. ta refers, but which has not as yet been published. Comp. Graetz, *Geschichte der Juden*, vol. vi., p. 131; Leipzig, 1861.

⁸⁸ *Machsortha* (מסורתא) is the common name of the Jewish Ritual, comprising the whole annual cycle of the Daily and Festival Services. The *cycle*, as is the literal meaning of *Machsortha* (from *to go round*), was generally written by the most distinguished scholars of the respective communities in the various parts of the world, embodying the local usages, and hence obtained the name of the special place where it was written, and the practice of which it depicted. The *cycle*, according to the practice of the Synagogue of Vitry, has already been mentioned (*vide supra*, p. 45), and we have to add here that these Rituals not only contained Prayers and Hymns, but gave the text of the whole Bible, so that they became models, after which copies were made. It is owing to this fact that the Bible Codex itself was called *Machsor* (מסור), as is the case with the Codex made after Ben-Asher.

⁸⁹ Levita's quotations are not from the Massorah marginalis on these passages, but from the outer margin. The Massoretic glosses in question are not reproduced literally by Levita, as will be seen from the following statements:—On Exod. xviii. 1, the gloss is: וַיִּשְׁמַע ב' בְּמֵץ שֵׁן וַיִּשְׁמַע ר'ם בְּחֵרֶה שֵׁן רִבֵּעַ *Gershaim at the beginning of a verse in the Pentateuch, Sinai has Rebia*; and on Exod. xviii. 5, *Sinai has Sakeph-gadol* with *Sakeph-gadol*. Now according to Levita's reading בְּכֵין in *Sinai*, we are obliged to assume with him that it is the name of a Codex; but, according to the proper reading, we may adopt the opinion of Joseph Eshve, the expositor of the Massorah, which is enunciated on Exod. xviii. 1—וְכֵן שִׁמְרָה שֵׁן רִבֵּעַ דַּע כִּי בְּכֵין מְחַקֵּה הַנֶּחֱדָה הַמְּעִמִּים רִבֵּעַ הִיוּ מְבֹאֵי הַכֹּהֵן מְבֹאֵי וְאִדָּה מֵהֶם הִיוּ שְׂמוֹ שֵׁן הוּא מִלֵּךְ עַל הַמְּסוֹרָה וְאִדָּה שֵׁן מִלֵּךְ וַיִּשְׁמַע הֵן הִכָּה בְּמֵעַם גִּרְשָׁיִם וְאִדָּה הוּא מִלֵּךְ שְׂמוֹ שֵׁן הוּא מִלֵּךְ *Sinai has Rebia, know that the inventors of the vowel-points and accents were mostly from the spiritual heads and the sages of Tiberias. Now the name of one of these was Sinai, and he differed from the Massorah, which remarks, וַיִּשְׁמַע in the two passages in question has Gershaim, and said that it has the accent Rebia. From this it will be seen, that this great Massoretic authority does not take him as Codex Sinaiticus, but regards it as a proper name of one of the inventors of the vowel-points and accents.*

מקומם חזק ספר המפתח עכ"ל: ואנכי לא ראיתיו עד הנה: ⁸⁷

מחזורתא שם ספר ולא ידעתי מי ילדו, ונמצא בנליונות החומשים, כגון לְקַבֵּץ אחר ארץ אדום הבי"ת דנושה, ובמסורתא לְקַבֵּץ ברפ"י: ⁸⁸

סיני שם חומש מדויק מדבר ממחלוקת המעשים, כגון וַיִּשְׁמַע יתרו בגרשים, ובסיני הוא ברביעי; ועוד שם אל משה אל הפְּדֵךְ בוקף, ובסיני בוקף גדול, ולא ידעתי מי הוא המחבר: ⁸⁹

as well as those which have *Mappik*, and which are without *Mappik*; and he called this book *the Eye of the Reader*. Hence you find, in the margins of some Codices of the Pentateuch, ע"ה, that is *עין הקורא*; and sometimes it is remarked י"הב, which is the name of the author, as I have stated.³³

ע"ס are the initials of סופר *ע"ס Stylus of the Scribe*, which is the name of a book written by Redak,³⁴ and which is a compendium of the contents of the Massorah and the accents. I have found it quoted in the margins of the Spanish Codices of the Pentateuch, but not in the German Pentateuchs.³⁵

ר יעקב נקדן are the initials of *R. Jacob, the Punctuator*. He is often quoted by the above-mentioned R. Shimshon, in his work, but I do not know who he is.³⁶

מ"פ is the name of a book called *מפתח The Key*, as *והצמידים* and *the bracelets* [Gen. xxiv. 47], it is remarked "in *The Key* [במ"פ] is without the second *Jod*;" so also *בְּעֵבֶר* on the side [Judges xi. 18], "in *The Key* is *בְּעֵבֶר* beyond." Also on defective and plene, we find it quoted in many places, and I do not know its author. I have, however, seen that Ibn Ezra makes the following remark, in his Introduction to the book called *The Balances*:—"R. Levi, the Spaniard,

וקרא שם הספר עין הקורא, וכן נמצא בקצת החומשים בנליונור ע"ה, רוצה לומר עין הקורא, ולפעמים נרשם י"הב שהוא שם המחבר כאשר כתבתי;³³

ע"ס ראשי תיבות עם סופר, והוא שם ספר חבדו הדר"ק, והוא קצור מעניי המסורה והפעמים, ומצאנו רשום בנליונור של חומשי הספרדים, ולא בחומשי האשכנזים;³⁴

ר"י ראשי תיבות ר' יעקב נקדן, הביאו הדבה פעמים ר' שמשון הנ"ל בספרו, ולא ידעתי מי הוא;³⁵

מ"פ שם ספר נקרא מפתח, כנון והצמידים במ"פ חסד י"ד תנינא, וכן ייחזו בְּעֵבֶר הארמון במ"פ בְּעֵבֶר; וכן בענין הכר ומלא נמצא בכמה מקומות, ולא ידעתי מי ילדו, אך מצאנו שרא"ע כתב בהקדמתו לספר מאזניז ח"ל, ור' לוי הספרדי מעיר

³³ Jekuthiel b. Jehudah Cohen flourished circa A.D. 1250-1300, at Prague. The work entitled *The Eye of the Reader*, to which Levita refers, consists of Massoretic criticisms on the Pentateuch and the Book of Esther, and has been published by the learned Heidenheim, Rödelheim, 1818-1825. Jekuthiel has also written a grammatical treatise called *The Laws of the Vowel-points* (מללי הנקד, דרכי הנקד), the Introduction and practical part of which were also published by Heidenheim, Rödelheim, 1818-1821. Comp. Kitto's *Cyclopædia of Biblical Literature*, s. v. JEKUTHIEL.

³⁴ ע"ס are the initials of סופר *R. David Kimchi*, the distinguished grammarian, lexicographer, and expositor, who has already been noticed (*vide supra*, p. 107). His celebrated grammatical and lexical work, entitled *Perfection* (מכילת), which was edited by Levita, has been described on p. 79, &c. To the article KIMCHI, in Kitto's *Cyclopædia*, it is to be added, that Kimchi's Massoretic Treatise, entitled *The Stylus of the Scribe* (ע"ס סופר), to which Levita refers, has recently been published for the first time, Lyck, 1864.

³⁵ There can be but little doubt that this R. Jacob is the celebrated Hebrew grammarian and poet called Jacob b. Eleazar, who flourished circa A.D. 1130, at Toledo. He was a distinguished writer on the vowel-points (whence he obtained the name of *Ha-Nakdan*) and on the etymology of proper names. He moreover formed a correct Recension of the text of the Hebrew Scriptures, after the model of the Codex Hilali, and it is owing to these contributions to Biblical literature that he is so often quoted by Shimshon, Kimchi, and other lexicographers and critics. Comp. Kitto's *Cyclopædia of Biblical Literature*, s. v. JACOB B. ELEAZAR.

החלום, הדומים לזה; וספר השמשוני הוא הספר הנקרא חבור חקונים מתחיל, דע כי עקרי הדברים אשר ידברו בהם העברים הם עשרה וכולי: ⁸⁰

מ"ש, מצאתי בספר הנ"ל שהוא מביא ראיה מרומש אחד מנה, ואומר כן מצאתי בחומש של מאיר שפירע, והו מ"ש: ⁸¹

יהב"י ראשי היבות יקותיאל הכהן בר יהודה, והוא בעל ספר עין הקורא, וכגויו בלשון אשכנז ולמן הנקדן, וכן ההם שמו בשיר השני של ספרו ע"ש; וקבלתי שהוא היה בק"ק פראג שבמדינת פו"ה, ואני אמרתי על דרך חליצת השיר שבכוחו בתי שרדיו נכר כי פהם הוא: ⁸² ועשה חבור נאה מאד בענין הנקודות והמלות שמעמן מלעיל או מלד, ובענין המקפין ובלתי מקפין, his name in the second poem of the book here alluded to. I have heard that he was from the city of Prague, in the country of Bohemia; and I said, in a play upon the words, that from the walls [= lines] of the house [= in the stanzas] of his poems, he is recognised to be a Bohemian.⁸³ He composed a very excellent treatise, discussing the vowel-points, and the words, the accents of which are *Milel* or *Milra*,

⁸⁰ R. Shimshon, the grammarian (ר' שמשון הנקדן), flourished about 1240. The treatise which discusses the vowel-points and accents, and to which Levita refers, has not as yet appeared. Excerpts of it, however, have been published in Abicht's *Accentus Hebr. ex antiquissimo usu lectorio vel musico explicati*, &c.; Acced. *Porta accentuum Lat. conversa et notis illustr.*, Leipz. 1713; Delitzsch, in *Jesurun*, pp. 16, 86, 92, 192, 249, 252. Comp. Wolf, *Bibliotheca Hebræa*, vol. i. 1152, iii. 1160, iv. 1003; Geiger, *Wissenschaftliche Zeitschrift für Jüdische Theologie*, vol. v. p. 423, &c., Leipzig, 1844; Fürst, *Bibliotheca Judaica*, iii. 16.

⁸¹ All our endeavours to obtain some information about this Meier Spira have proved abortive. Wolf (*Bibliotheca Hebræa*, i. 756) simply says that Levita quotes him, whilst Fürst, the latest Hebrew bibliographer, remarks (*Bibliotheca Judaica*, iii. 372) that Spira wrote these works: i. A Treatise on Arithmetic; ii. A Commentary on Immanuel b. Jacob's Astronomical Work; and iii. A Pentateuch with the Massorah. Fürst, however, omits his usual references to some works for particulars about the author.

⁸² To understand this pun, which cannot be reproduced in a translation, it is to be remarked, that Levita refers to an incident in R. Gamaliel's life, recorded in the Talmud, which is as follows:—R. Gamaliel, whilst in the house of study. Was asked by Jehudah, a proselyte of Ammonitish descent, whether he might come into the house of study. Gamaliel answered him in the negative, submitting that the Law [Deut. xiii. 4] prohibited it. R. Jehoshuah was of the contrary opinion, and adduced in support of his view the declaration made in Isa. x. 13, that God had abolished the boundaries of all nations, and thus obliterated the territory of Ammon. He carried his point against Gamaliel, and the latter went to the house of his antagonist to be reconciled with him, since the altercation had assumed an angry tone. "On entering his house, R. Gamaliel perceived that the beams were black, and said to R. Jehoshuah, יָרַח אֵימָה יָרַח מְכַרְמִי אֵימָה *from the walls of thy house thou art recognised to be a blacksmith*," for which incautious remark he had again to apologise (*Berachoth*, 28 b). It will be seen that Levita refers to this remark of Gamaliel, and that the pun consists not only in the fact that *Levi* means both *house* and *stanza*, but that *blacksmith*, with the slight alteration of the *ר* into *ח*, denotes *Bohemian*.

ס"פ ראשי תיבות סוף פסוק או סופי פסוקים, כנון אֲנִי יְהוָה כ' ס"פ בספרא, ויש נוסחאות נוסר על כל אחד כס"פ ראשי תיבות כ' סופי פסוקים, וכן אֲנִי יְהוָה אֱלֹהֶיכֶם כ"ב ס"פ נוסר עליהן כבס"ף ודוק: ²⁷ מ"פ ראשי תיבות מצע פסוק רוצה לומר באמצע הפסוק; ומצע הוא לשון חדנום ירושלמי של תוך ושל קרב, כמו תוך חבו במצע מדיניה, בקרב אלהים במצע דיינא; אבל תוך של תורה ונביאים מתורגמן מציעות או מציעותא, או מציעא; ולפי שדברי בקלי המסורה רובם הם חדנום ירושלמי, לפיכך נתנו לומר מצע פסוק, כנון וְכָל יִשְׂרָאֵל לֹד מִצַּע פֶּסוּק וְכָל ר"פ רְכוּחֶיהָ, ²⁸ וכן וְיִשְׂרָאֵל נ' חר ר"פ וחר ס"פ וחר מ"פ; ²⁹

מצעה פסוק מ"פ, that is, "the middle of the verse." מצע is a word by which the Jerusalem Targum renders the Hebrew קָרַב and תִּתְּרַב. Thus, בְּתוֹךְ in the midst of [Job xx. 18] is translated בְּמִצַּע; so also בְּקֶרֶב in the midst of [Ps. lxxiii. 1] is rendered by בְּמִצַּע. The word חוּץ except, in the Pentateuch and the Prophets, however, is translated מִצְעוֹת or מִצְעוֹתָא, or מִצְעָא; and because the language of the Massorites is mostly that of the Jerusalem Targum, they write מִצַּע פֶּסֶק, as וְכָל יִשְׂרָאֵל and all Israel, "occurs thirty-five times in the middle of the verse [ל"ה ס"פ], and whenever it occurs in the beginning of a verse it is like it;" ³⁰ so, also, וְיִשְׂרָאֵל and it was heard "occurs three times, once at the beginning of a verse [ר"פ], once at the end of a verse [ס"פ], and once in the middle of a verse [מ"פ]." ³¹ In some Massorahs I have found, instead of

conjunctive, are, Exod. xiv. 16, 17; Deut. x. 11; Josh. xviii. 4; Isa. xiii. 2; Jerem. iii. 18; Ezek. xxxiii. 31. They are given in the Massorah marginalis on Isa. xiii. 2.

²⁷ The twenty passages in which אֲנִי יְהוָה occurs at the end of a verse are, Levit. xviii. 5, 6, 21; xix. 12, 14, 15, 18, 28, 30, 32, 37; xxi. 12; xxii. 2, 3, 8, 30, 31, 33; xxvi. 2, 45; and the twenty-one instances in which אֲנִי יְהוָה terminates the verse are, Exod. xvi. 12; Levit. xviii. 2, 4, 30; xix. 2, 3, 4, 10, 25, 31, 34; xx. 7; xxxiii. 22, 48; xxiv. 22; xxv. 17, 55; xxvi. 1: Numb. x. 10; xv. 41; Deut. xxix. 5; Ezek. xx. 20. The former are given in the Massorah marginalis on Levit. xviii. 1, and the latter are enumerated in the Massorah finalis under the letter Aleph, p. 4a, col 4; where those which are given in one rubric, and those which are given in another rubric, without י, are given in another rubric. Under the first rubric, which professes to give ten (*) instances, are mentioned Levit. xi. 44, and Joel iv. 17, neither of which is the beginning of a verse, in the present editions of the Bible. Equally erroneous is the heading of the second rubric, which professes to give seventeen (י"ז) instances, in which אֲנִי יְהוָה occur at the end of the verse, and only mentions fourteen.

²⁸ The thirty-five instances in which וְכָל יִשְׂרָאֵל occurs in the middle of the verse are, Deut. xxi. 21; Josh. iii. 17; vii. 24; viii. 21, 15; x. 29, 31, 34, 36, 38, 43; 1 Sam. xvii. 11; 2 Sam. iv. 1; xviii. 17; 1 Kings viii. 62, 65; 1 Chron. xiii. 8; 1 Kings xi. 10; xv. 27; xvi. 17; 2 Kings ix. 14; 1 Chron. xiii. 6; 2 Chron. vii. 8; xii. 1; x. 3; xiii. 4, 15; Ezra ii. 70; Nehem. vii. 73; Ezra x. 5; 2 Chron. vii. 6; 1 Chron. xi. 4; Ezra viii. 25. They are given in the Massorah finalis under the letter Jod, p. 57b, cols. 1 and 2.

²⁹ The three passages in which וְיִשְׂרָאֵל occurs with Pattach under the Var, and Dagesh in the Nun conjunctive, are, Josh. ii. 11; Jerem. xxxv. 8, 10. They are given in the

Good Sense. Wherever *Legarme* occurs in a verse, the Massorites write against it in the margin לִג, with one mark over the *Gimmel*, which signifies *Legarme*. Some have mistaken it, and thought that the word in question, on which the Massorites remarked לִג, occurs thirty-three times in the Bible. But, according to the rule which I have stated at the beginning of this Part, there can be no mistake about it; for, if it had referred to the number, it would have two marks, one on the *Lamed* and one on the *Gimmel*. Now, as the *Gimmel* alone has a mark, it is evident that the word is not written out fully, and that it is the abbreviation of *Legarme*.²³ I shall, however, discuss it again, in its proper place, in my book entitled *Good Sense*.

לִי, are the initials of רבנותיה, which I have already explained in Section v. Indeed I have not found in the Massorah לִי instead of רבנותיה, but in some grammatical works which treat on the Massorah; *ex. gr.*, the *Book Semadar*, the Treatise called *The Stylus of the Scribe*,²⁴ and a few others.

רפ are the initials of ראש פסוק *the beginning of the verse*. This abbreviation, too, has been mistaken, for some have read it רפי *Raphe*, or רפין *Raphin*. But the difference between these two is, that when it has two marks over it it is the acrostic of ראש פסוק *the beginning of the verse*, as I have already stated, and when it has one point over the *Pe* it denotes רפין *Raphes*. Thus, it is remarked, the word ויאמרו *and they shall say*, “occurs nine times (רפ) *Raphe*”;²⁵ ויבאו *and they shall come*, “occurs (רפ) seven times *Raphe*.”²⁶ I have already explained, in Section iii. [*vide supra*, p. 198], the reason why it is called *Raphe*.

טעם; בכל מקום שנמצא בפסוק לגרמיה כתבו בגליון נגדו לִג, בנקודה אחת על הגימל רוצה לומר לגרמיה; ויש שמועין בזה, וחושבין כי המלה הזאת אשר נסמך עליה לִג היא נמצאת לִג פעמים במקרא, אבל לפי הכלל שנתייחס בשתיית השעור הזה אין למעות בה, כי אם היה מורה על המספר היה עליה ב' נקודות, אחד על הלמ"ד, ואחד על הגימל, עכשיו שהגימל לבדה היא נקודה הוא ראיה שהמלה אינה נשלמת, ורוצה לומר לגרמיה; ועוד יאזכרנו במקומו בספר טוב טעם:

לִי ראשי תיבות: לית דכותיה, וכבר בארתי במאמר ה', והאמת כי במסרה לא מצאתי לִי במקום לית דכותיה, רק בספרי קצת המדקקים בדרכם בעניני מסורת, כגון ספר סמדרד וספר עם סופר,²⁷ ובוולחם מעטים:

רפ ראשי תיבות ראש פסוק, והם בזה יש מקום למעות, כי יש שקוראין אותו רפי או רפין, וההפך שביניהן הוא כאשר עליו ב' נקודות הוא ראשי תיבות ראש פסוק, כמו שכתבתי, וכשהוא בנקודה אחת על הפ"א רוצה לומר רפין, כגון ויאמרו מ' רפ,²⁸ וכן ויבאו רפ,²⁹ וכבר בארתי במאמר ג' למה נקראין רפין:

²³ Here the Sulzbach edition inserts the words “אשר בארתי במאמר ד” which were omitted from the former part of the paragraph.

²⁴ The *Sepher He-Semadar* is as yet unknown (*vide supra*, p. 122); the *Stylus of the Scribe* will be noticed hereafter under *Kimchi*.

²⁵ The nine passages in which ויאמרו is *Raphe*, that is, has *Shera* under the *Vav* conjunctive, are, Deut. xxxii. 7: Jerem. xvi. 19: Joel ii. 17: Isa. xiv. 10: xliii. 9: Ps. lxx. 5; xxxv. 27: 1 Chron. xiv. 31: Job xxxviii. 35. They are given in the Massorah marginalis on Isa. xvi. 10.

²⁶ The seven passages in which ויבאו is *Raphe*, that is, has *Shera* under the *Vav*

meaning of לשנא in Section x. [*vide supra*, p. 240, &c.] In some Codices, instead of כ"ל they write ת"ל תרי לשנא, which are the initials of תרי לשנא, as the alphabetical list of words which occur twice in the same form, but in a different sense; *ex. gr.*, אורה *I will teach* [Job xxvii. 11], and אורה *I will shoot* [1 Sam. xx. 20], &c.; they are in alphabetical order, and number about a hundred pairs, all of them with two meanings.²¹ But, forsooth, among many of them there seems to be no difference whatever, and I shall only mention the most difficult of all, פארי [Isa. xxxviii. 18], and פארי [Ps. xxii. 17]. Would that I knew the difference between them!

כ"ק are the initials of כל קריא *all the Scripture*. I have already explained, in Section x., that קריא is the designation of the twenty-four sacred books, and given the reason why they are so called. I have also explained there that the Massorites always write it out fully, that is, they write it down קריאה כל and not the initials כ"ק [*vide supra*, p. 234, &c.] But when they range many of them together, and make of them one Register, they write on each one of the words thus rubricated כ"ק, as you will see on examination.

פ"ד are the initials of פסח דספרא *Pattach of the Book*. I have already explained its import in Section ii. [*vide supra*, 197, &c.] In correct Codices it is noted in the margin against every *Pattach of the Book* פ"ד, to indicate that it is one of the number rubricated in the Massorah magna. Moreover, פ"ד are also the initials of פסקא דספרא *Piska of the Book*, the import of which I have explained in Section iv. [*vide supra*, p. 209]. This is also the case with the accent called *Legarme*, which I have likewise discussed in Section iv. [*vide supra*, p. 210];²² and which I shall explain still further in my book called

יש נסחאות נמסר במקום כ"ל ת"ל ראשי חיבות תרי לישנא; וכן במסרה גדולה אלפא ביתא מן תרין חדין מלין ותרדיון בחדי לישנא, כמו אלה אחבם ביד אל (איוב כ"ז), החצים צדה אלה, וכן כלם על סדר הא"ב, והם כנגד מאה זונות, כלם בחדי לישנא; ויחאמח יש בחן הרבה נראה שאין הפרש ביניהן, והנה אוכיר החסר שבכלן, וחוא פארי כן ישבר, פארי די דנלי, ומי יחן ואבין החפרש שביניהן:

כ"ק ראשי חיבות כל קריא, וכבר כתבתי במאמר י', כי קריא ר"ל כל העשרים וארבע, וכתבתי חמסם למח נקרא כן; גם בארתי שם כי לא שמשו בו במסרה דק במלואן, דהיינו שכתבו כל קריאה, ולא בראשי תבות כ"ק; אכן כשצדפו הרבה מן יחד, ועשו מן שמה, כתבו אצל כל אחת ואחת מהמלות ההן כ"ק, דוק וחמצא:

פ"ד ראשי חיבות פתח דספרא, וכבר בארתי דינו במאמר ב'; ובמספרים מדויקים נכתב בחוץ בגליון נגד כל פתח דספרא פ"ד, להודות שחוא אחר מן המנויין במסרה גדולה; ומצא גם כן פ"ד רוצה לומר פסקא דספרא, אשר בארתי דינו במאמר ד'; וכן על המעם הנקרא לגרמה, אשר בארתי במאמר ד';²² ועוד יחבאר בספר טוב

²¹ As this alphabetical list is by far too long to be given here, we must refer for it to the Massorah finalis under the letter *Aleph*, p. 1 b, col. 4—p. 2 a, col. 3; and the *Ochla Ve-Ochla*, section lix., p. 62, &c. Dr. Frensdorff has made some very important remarks on this rubric, p. 17, &c.

²² The Sulzbach edition erroneously omits ד אשר בארתי במאמר ד', which I have explained in Section iv.

&c., all of which are the initials : כולל, כלם ראשי חיבות בר מן, דרוק ומצא : ל"ק ראשי חיבות לא קרי, אבל לא נמצא זה רק עם אחד מאותיות אה"י עמו, כנון לק"א, לק"ה, לק"ו, לק"י, עיין במה שכתבתי על אלה במאמר א' בסימן א', ועיין גם כן בלוחות ראשונות בדבר מ' :

ל"ק are the initials of קרי לא read not; they are only found in connection with one of the letters *Aleph*, *He*, *Var*, and *Jod*, as לק"א = *Aleph*, is not read, לק"ה = *He*, is not read, לק"י = *Var*, is not read, לק"ו = *Jod*, is not read. Comp. what I have said on this subject in Part ii., Section i., class 1 [*vide supra*, p. 182, &c.], and see also Part i., Section ix., [*vide supra*, p. 170, &c.]

כ"ב are the initials of כתיב כן thus written, or כתיב כן thus written, they are marked on those words which have two or three quiescents, some of which are *plene* and some *defective*, as I have explained in Part i., Section viii. [*vide supra*, p. 169, &c.] I have also discussed it in Part ii., Section ix. It is to be noticed that on the vowel signs and the accents the Massorites never remark כ"ב, but they write it כ"ה, which are the initials of כן הוא it is so, as ותכחש and she denied [Gen. xviii. 15] "it is so [כ"ה] with *Kametz*;"¹⁸ and תרשא let her sprout [Gen. i. 11], "it is so [כ"ה] with *Marick*" [= a long line under *Tar*], &c. Moreover כ"ה stands also for the number twenty-five. Thus the Massorites remark ויגשב and he restored, "it occurs [כ"ה] twenty-five times;"¹⁹ on אחד one of, "it occurs [כ"ה] twenty-five times,"²⁰ and it is always known from the context.

כל with a mark over the *Lamed* stands for כללון *all*, as כ"כ כל, that is כללון כתיבין כן *all are written so*, and כל חסרים *all are defective*, or כל כל *all are plene*. But when they have two marks above, they are the initials of כל לשנא *all the forms*, and I have already explained the

¹⁸ That is with *Tzere* under the *Cheth*, since the *Tzere*, as has already been explained, is also called *Kametz*.

¹⁹ The twenty-five instances in which ויגשב occurs are, Gen. xiv. 16; xx. 14; xl. 21: Exod. iv. 7; xv. 19; xix. 8: Judg. ix. 56; xvii. 3, 4: 1 Sam. xiv. 27; xxv. 21: 2 Sam. xv. 29; xxii. 25: 1 Kings ii. 30: 2 Kings xiii. 25; xvii. 3; xx. 11; xxii. 9: 1 Chron. xxi. 27; 2 Chron. xxxiv. 16: Job xxxiii. 28; Ps. xviii. 25; xciv. 23: Prov. xx. 26: Ezek. xlv. 1. They are given in the Massorah finalis under the letter *Jod*, p. 87 a, col. 1.

²⁰ The twenty-five instances in which אחד occurs are, Gen. xxi. 15; xxii. 2; xxvi. 10; xxxii. 23; xlviii. 22: Levit. xiii. 2: Numb. xvi. 15: Deut. i. 2; xxv. 5: Judg. xvii. 5: 1 Sam. ix. 3; xxvi. 15: 2 Sam. vi. 20; vii. 7; xvii. 22: 1 Kings xix. 2; xxii. 13: 2 Kings vi. 12; xviii. 24: 1 Chron. xvii. 6: Isa. xxxvi. 9; lxi. 17: Ezek. xxxiii. 30; xlv. 7: Dan. x. 13. They are given in the Massorah marginalis on 2 Kings vi. 12.

It is, moreover, to be remarked, that they do not write this except on words which are sometimes *plene* and sometimes *defective*, as וַתִּרְדּוּ and she let down, "occurs three times, once *plene* and twice *defective*;" פָּקִיד "occurs four times, twice *plene* and twice *defective*," &c., &c.¹⁴ But in those words of which either the *plenes* alone or the *defectives* alone are counted, the Massorites also only put down either the *plenes* or the *defectives*, and the respective number, as אֲבוֹתֶיךָ thy forefathers, "occurs three times *plene*," and do not give the initials ג"מ; so also גְּדֹלָה great, "occurs five times *defective*," and they do not write the initials ה"ה. It is also to be noticed, that when the letters *Beth* and *Mem* occur together with two marks above, and one of the letters from *Aleph* to *Jod* is joined to them, as בר מן אחד, בר מן ב', &c., they are the initials of בר מן אחד, except one, בר מן ב' except two, בר מן שלשה, &c. The meaning of בר is *except*; so the Chaldee renders חוץ מִמֶּנִּי [Eccl. ii. 25], by פר מני except I. Thus the Massorites remark on פָּעוּף in the fowls, "it is so in all the Scriptures except once [במ"א], where it is AND in the fowls;¹⁵ also אֲבוֹתֶיךָ your fathers [Gen. xlviii. 21], on which the Massorites remark, "it is *defective* throughout the Pentateuch, except once where it is *plene*" [viz., Exod. iii. 18], and so on up to ten instances. But, from ten upwards, the Massorites make this remark in two words, as אֲבוֹתֶיךָ is "*plene* throughout the Hagiographa, except in sixteen instances;"¹⁷ so also ב"מ י"א = except eleven, ב"מ י"ב = except twelve, ב"מ י"ג = except thirteen,

marginalis on Numb. xvii. 23. It will be seen that the Massorah gives thirteen instances of *defective*, including Judg. xix. 25, whilst Levita only mentions twelve. If the text does not contain a clerical error, Levita most probably excludes Judg. xix. 25, because the Tzaddi has *Chirek*, and not *Tzere*, as is the case in all the other instances.

¹⁴ The three instances in which וַתִּרְדּוּ occurs are, Gen. xxiv. 18: 1 Sam. xix. 12 (both *defective*): Gen. xxiv. 46 (*plene*). The Massoretic remark to which Levita refers is to be found both in the Massorah parva and the Massorah marginalis on Gen. xxiv. 18. For the instances in which קָדַד occurs, see above, p. 147.

¹⁵ The three passages in which אֲבוֹתֶיךָ is *plene*, that is, has *Vav* quiescent with the *Cholem*, are, Gen. xxxi. 3: Jerem. xxxiv. 5: Prov. xxii. 28. They are given in the Massorah marginalis on Gen. xxxi. 3.

¹⁶ The instances in the Bible where בָּעוּף occurs are only three, viz., Gen. vii. 21; viii. 17; ix. 10; and the one passage in which it is וּבָעוּף with *Vav* conjunctive is in Levit. xx. 25. On none of these passages, however, could we find in the printed Massorahs the remark to which Levita refers.

¹⁷ For the orthography of אֲבוֹתֶיךָ, see above, p. 168, &c.

יצא מן are the initials of **יציאת** departing from the rule. These initials are generally used in Treatises on the Laws of the Accents. When one of the rules of the accents is described, and there are some exceptions to it, they remark on them, "such and such are יציאה" = exceptions to the rule. Thus, for instance, before *Sarka* there ought properly to be *Munach*, but "there are thirteen [יציאה] exceptions to this rule, having *Mercha* before it;" as, with the help of the Lord, I shall explain in my book, entitled, *Good Sense*.

אחרי א"מ are the initials of **אחרי מלא** once defective, once plene. I have already stated in Part i., Section i., that *plene* and *defective* only obtain with quiescent *Vav* and *Jod* in the middle of a word [*vide supra*, p. 145, &c.]. Moreover, on words which occur *plene* or *defective* in two, three, or four places, the Massorites remark ב"מ = "twice plene, twice defective," or ג"מ = "thrice plene, thrice defective," &c., up to ten instances. But from ten and upwards they write the word *plene* or *defective* separately, and the letters denoting the number separately, as on יוצא and he brought out, "it occurs twenty-four times, twelve times *plene* [י"ב במלאים] and twelve times *defective* [י"ב חסרים],"¹³ but they never write יב"מ or יב"ה on one word.

יציאה ראשי תיבות יוצא מן הכלל, נחגנים לכתוב זה בדיני המקמים, פ' לפעמים כשנותנים כלל אחד במקמים, ויש היוצאים מן הכלל, כורבין עליהן כך וכך יציאה, כגון לפני הורקא ראוי להיות מונה, רק י"ג יציאה שלפניהן מרכא, כמו שיחבאר בספר טוב מעט בע"ה:

א"מ אחרי ראשי תיבות אחד כלא אחד חסר, וכבר הודעתיך בדבור ראשון מלוחות הדאשנות, כי מלא וחסר הם לא נאמר רק על וי' וי"ד הנחים באמצע המלה ע"ש; וכן על מלות הנמצאות מלאות או חסרות בב' או בג', או בר' מקומות וכו', נהגין לכתוב כן ב"מ ב"ה, או ג"מ ג"ח וכו', עד חסר לבד, ותיבת חסין לבד, והמשל יוצא כ"ר, י"ב מלאים וי"ב חסרים, ולא כתבו יב"מ ויב"ה:¹³

he was born at Concy, not far from Soissons, circa A.D. 1200, and died 1260. The work on the Commandments and Prohibitions consists of sermons which R. Moses de Concy delivered on his journeys through the South of France and Spain (1235-1245), in the different Synagogues the design of which was to confirm his brethren in the ancient faith, since the orthodox religion of the Jews was at that time being undermined by the philosophy of Maimonides. The work which propounds the six hundred and thirteen precepts was first printed before 1480; then in Soncino, 1484; and in Venice, 1522, 1547, &c. Comp. Fürst, *Bibliotheca Judaica*, i. 189, &c.; Steinschneider, *Catalogus Libr. Hebr. in Bibliotheca Bodleiana*, col. 1795-1798; Graetz, *Geschichte der Juden*, vol. vii., pp. 61, 70, 72, 115, 130. Leipzig, 1863. The *Minor Book of the Commandments* (ספר מצוות קטן, called סמ"ק *Semay*, from the initials of its title) is simply an abridgment of the greater work, made by Isaac de Corbeil, A.D. 1277, and is divided into seven parts, for the seven days of the week. It was first published at Constantinople, 1510; then at Cremona, 1556, with glosses, &c.; and at Cracow, 1596, &c. See Fürst, *Bibliotheca Judaica*, i. 186; Steinschneider, *Catalogus Libr. Hebr. in Bibliotheca Bodleiana*, col. 1103.

¹³ The twelve passages in which יוצא is *plene* are, Gen. xv. 5; xxiv. 53; xlii. 23; xlviii. 12; Exod. xix. 17; Judg. vi. 19; 2 Kings xxiv. 13; 2 Chron. xxiii. 14; Ps. cxxvi. 11; Jerem. x. 13; i. 25; li. 16; and the thirteen instances in which it is *defective* are, Numb. xvii. 23, 24; Judg. xix. 25; 2 Sam. x. 16; xiii. 18; xxii. 20; 2 Kings xv. 20; xxiii. 6; x. 22; Jerem. xx. 3; lii. 31; 2 Chron. xvi. 2; Job xii. 22. The former are given in the Massorah marginalis on Judg. vi. 19, and the latter in the Massorah

Jerusalem Targum, which renders *בר נש הינו לעלמי*, וכן *הָנוּ אָדָם צִדְקָהּ* ובר נש דביא; אבל *בְּן אָדָם* ירחוקאל מחורבנין בר אדם, וכן *אָדָם* נ' קמצין וכל שב"נ רכוחיה;⁹ וכן *וְהָיוּ חַד שֶׁב־נ* וחד לשון אחד, כמו *וְהָיוּ וְהָיוּ*, וְהָיוּ הוֹלִיד; וכן *וְהָיוּ* וישפת, וְהָיוּ חֹכֵד וכו'; אבל על שם נקבה כתבו שום איתתא, כמו וְהָיוּ ביששכר לית, וכל שום איתתא רכוחיה:

מס"ה רוצה לומר מסרה הגדולה, כמו שנזכר על אסתר המלך אסתר קרי, והוא א"ב במס"ה דכתיבין וי"ו וקרי יו"ד;¹⁰ ויש שקורין למסרה גדולה מס"ה ולמסרה קטנה מס"ה, וכן דאית בספר עין הקורא וי"ל, ואלה המסרים אשר נתן לי אלהים בזה, מס"ה ומס"ה ושאר מסרות מקצת כפרים מובים עכ"ל;¹¹ וביש נוסחאות מצאתי שקראו למסרה גדולה מס"ה ולמסרה קטנה מס"ה, כמו שזוהרין לקרא כפר מצות גדול כמ"נ והקטן כמ"ק;¹²

extant, and whenever it occurs as the name of a woman it is like it." *אסתר* means the *Massorah magna*. Thus on *אסתר* the chained [Gen. xxxix. 20], it is remarked, "read *אסתר*, and it is one of the words in the alphabetical list in the Great Massorah [במס"ה], written in the text with *Var*, and read in the margin with *Jod*."¹⁰ There are some, however, who call the Great Massorah *מס"ה*, and the Small Massorah *מס"ה*. Thus I have seen in the book called "*The Eye of the Reader*," as follows: "These are the books which the Lord has given me, the Small Massorah [מס"ה], the Great Massorah [מס"ה], and other Massorahs from some good Codices." Thus far his words.¹¹ I have found that in some Codices the Great Massorah is called *Mesag* [מס"ה], and the Small Massorah, *Mesak* [מס"ה], just as the "*Great Book of the Commandments*" is called *Semag* [מס"ה = ספר מצות גדול], and the "*Smaller Book of the Commandments*" is called *Semak* [מס"ה = ספר מצות קטן].¹²

but simply *מס"ה* *not extant*, proper names. The Sulzbach edition omits the word *כל* before *אסתר*, which renders the sentence unintelligible.

⁹ The three instances in which *אָדָם* occurs with *Kametz* and *Patach* under the first and second radicals are, Exod. xv. 14: 1 Kings i. 51: Job xxiii. 9. They are given in the Massorah marginalis on 1 Kings i. 51 and Job xxiii. 9, and in both these passages the Masoretic remark is *וכל שום נבר קמץ ופאטח*, but wherever it is a proper name it has *Kametz* [under the second radical], and is *Milra*, and not as Levita states in the text.

¹⁰ The alphabetical list referred to by Levita has already been given, *vide supra*, p. 118, &c.

¹¹ For the work entitled *The Eye of the Reader* (עין הקורא), as well as for its author, see below, p. 257, under the initials ד"ר י"י = *Jekuthiel b. Jehudah Cohen*.

¹² The author of *The Major Book of the Commandments* (ספר מצות גדול), called *מס"ה* *Semag* from its initials) is R. Moses, the celebrated Jewish preacher of the middle ages;

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אֶת־נֶחֱם consists of the initials of *Ethnach*, and *Soph Passuk*. It is only put down on a word which has *Kametz*, on account of *Zakeph*, *Rebii*, or any other pause accent, and which has no parallel, except in the said *Ethnach* and *Soph Passuk*. Thus, הַפֶּסַח the *passover* [Numb. ix. 2], is marked, "not extant with *Kametz*, and every instance with *Ethnach* or *Soph Passuk* [אֶת־נֶחֱם] is like it." The same is the case when the word occurs more than once, as אָכַר *he perished* [Isa. lvii. 1; Micah iv. 9], which is marked, "it occurs twice, and every instance with *Ethnach* or *Soph Passuk* [אֶת־נֶחֱם] is like it." In some Codices, instead of אֶת־נֶחֱם, they have written the form of *Ethnach* and *Soph Passuk*, as follows: י, and they say, "every י is like it." Many have been misled thereby, thinking that it stood for *Cheth* and *Nun*, and read it הן *peace, rest*; whereas they are nothing but the forms of *Ethnach* and *Soph Passuk*.

אֶת־נֶחֱם is the acrostic of אֵיבֹב מְשָׁלִי *Job, Proverbs, and Psalms*.

The Massorites assign this sign to these books, though they do not occur in this order, as I have stated in the Third Introduction, for their proper order is as follows: *Psalms, Job, and Proverbs*; and in accordance therewith I have also found in some Codices the sign תִּמְנִים. But they usually write אֶת־נֶחֱם, because this mnemonical sign is more beautiful, since our Rabbins of blessed memory said, "always use an elevating phrase" [*Pessachim*, 8 a]. Now on the word עֲלֶה, with *Tzere*, the Massorites remark, "it occurs eight times with *Kametz*, and throughout אֶת־נֶחֱם is like it." In this case אֶת־נֶחֱם does not stand for *Job, Proverbs, and Psalms*, but the whole of it consists of the acrostic of Deuteronomy [אלה הדברים], *Proverbs* [מְשָׁלִי], the twelve minor Prophets [תרי עשר], *Chronicles* [ד'ת], *Psalms* [תהלים], *Proverbs* [קהלת], and *Ezra* [עזרא].

נֶחֱם is the acrostic of שֵׁם בֶּן נֶחֱם *name of the son of man, or proper name*. Thus on אֲחֻזַּת *Ahuzzath* [Gen. xxvi. 26], "not extant, and every proper names [שֵׁם בֶּן] are like it."⁸ It is a phrase used in the

אֶת־נֶחֱם ראשי תיבות אתנה וסוף פסוק ולא כתבו זה רק על מלה שהיא קטנה בעבור זקף, או רביע, או מעט אחר מפסק, ואין דומה לה רק באתנה וסוף פסוק, כגון ועשו בני ישראל את הקסם וכל אֶת־נֶחֱם רכוהיה; וכן כשיש לה דמיון, כמו אֶת־נֶחֱם וכל אֶת־נֶחֱם רכוהיה, וכמו אלה רבים; ובש נוסחאות עשו במקום אֶת־נֶחֱם חמות האתנה וס' כזה ג, ואמרו וכל ג דבוריה; רבים מועים בהם חושבין שהם ח' ונ' וקדין חן לשון תניינ ומנוח, ואין אלא צורת האתנה וס' פ:

אֶת־נֶחֱם ראשי תיבות אֵיבֹב מְשָׁלִי תלים, נתנו בהן זה הסימן אֶת־נֶחֱם כדורון כן, כמו שכתבתי בהקדמה השלישית, כי סדרון תלים אֵיבֹב מְשָׁלִי; וכן מצאתי בקצה נוסחאות מימנם תִּמְנִים, אלא נוחנין לכתוב אֶת־נֶחֱם לפי שחזרו סימן יפה כמאמר רז"ל לשון מעליהא נקם: והנה נמכר על מלה עֲלֶה בצירי ח' קמץין וכל אֶת־נֶחֱם רכוהיה, ואיננו אֵיבֹב מְשָׁלִי תהלים, אלא אלה הדברים, מְשָׁלִי חרי עשר, ד'ת, תהלים, קהלת, עזרא:

שֵׁם בֶּן נֶחֱם ראשי תיבות שֵׁם בֶּן נֶחֱם פירוש שם בן אדם, כמו שנמכר על וְאֶחָד מֵעֲבָדָיו לֵית וכל שֵׁם בֶּן רכוהיה, פירוש שֵׁם בן אדם לשון תניינ ירושלמי אֵיבֹב מְשָׁלִי תהלים

⁸ In the printed editions of the Massorah parva, on Gen. xxvi. 26, the remark is not *not extant, and every proper name is like it*, as is stated by Levita,

the flesh of man it shall not be poured” [Exod. xxx. 82].⁵ Likewise in 1 Chron. xvi. 16, where it is *וַיִּשְׁבְּעוּ וַיִּצְחַק וַיִּשְׁבְּעוּ וַיִּצְחַק* and his oath to Isaac, whilst in Psalm cv. 9 it is *וַיִּשְׁבְּעוּ וַיִּצְחַק* written with a *Sin*, and the mnemonical sign is “and Sarah laughed” [Gen. xviii. 12]; that is, the *Tzaddi* is before the *Sin*, since Chronicles is before Psalms, as I have explained in the Third Introduction.

When the difference between two words consists in the points, they give for a sign a word which contains the two letters with the two in question. Thus, we have first *לָלַן* to stay over night [Gen. xxiv. 28], and then *לָלַן* [ibid. ver. 25], and the mnemonical word for this difference is *הִלְלִי* howl [Isa. xxiii. 1].⁶ Compare also the first *לְצִמְתָּה* until extinction [Levit. xxv. 28], and the second *לְצִמְתָּה* [ibid. ver. 80], where the mnemonical word is *הִלְלִי* far be it; and although the second *Lamed* in *הִלְלִי* has *Kametz* and not *Pattach*, they made no distinction between *Kametz* and *Pattach*; also, the first *הָיָה* the living [Levit. xvi. 20], and the second *הָיָה* [ibid. ver. 21], and the signal word *הָיָה* [Gen. xxiv. 5].⁷ Thus, also, in verses in which three or four words are alike, but in which only one word has a different servile letter, the Massorites indicate it by a mnemonical verse containing the two words in question; *ex. gr.*, in Deut. xi. 24 it is *הַמָּקוֹם* the place, with the article, whilst in Josh. i. 3 it is *מָקוֹם* place, without the *He*, and the signal verse is *וְהִנֵּה הַמָּקוֹם מְקוֹם מְקוֹם* and behold, the place is a place of cattle [Numb. xxxii. 1]. So, also, the first passage *כִּי* when [Levit. xxv. 25], the second *כִּי* and when [ibid. ver. 35], and the third *כִּי* and when [ibid. v. 89], are indicated by the signal verse; “and she said unto the men, I know THAT [כִּי], AND THAT [כִּי] . . . AND THAT [כִּי]” Josh. ii. 9.

⁵ Here again the mnemonical sign *עַל בָּשָׂר אָדָם*, which contains both words, *בָּשָׂר* flesh and *אָדָם* man, shows by the position of the two words that *בָּשָׂר* is used in the first passage and *אָדָם* in the second.

⁶ That is, since in the word *הִלְלִי*, we have first *לִי* and then *לִי*; hence the first syllable indicates *לִין* with *Chirek*, which occurs first, whilst the second syllable represents *לִין* with *Shurek*, which occurs second in the Section.

⁷ The change of the vowel-points in the word *וְדָדִי*, having in the first place *Segol* under the *He*, and in the second place *Pattach*, is shown by the mnemonical expression *וְדָדִי*, which has twice *He*,—the first with *Segol*, corresponding to the *Segol* under the *He* in *וְדָדִי*, in the first passage, and the second with *Pattach*, corresponding to the *Pattach* under the *He* in *וְדָדִי*, in the second passage.

אנ"ך are the initials of אורייתא נביאים, כתובים, כנ כתבו על כל מלה או לשון חנומא: פסמים, א' בתורה, א' בנביאים, א' בכתובים, כנון, פקדין נ' סימן אנ"ך; ויש נוסחאות נמסר עליהן א.ב. א.ב. א.ב. פירוש אחד בתורה, אחד בנביאים אחד בכתובים; ועל מלה שלא נמצאה וק בנביאים וכתובים נמסר נ"ב פירוש נביאים כתובים, כנון האין כל אורייתא חסר וכל נ"ב מלא; וכן לעולם ח' חסרים בנ"ב, ר"ל בנביאים וכתובים: 8

אפ"ס ראשי תיבות אחד פסוק סימן, פירוש כאשר יחיו ב' או נ' רברים דומים בפרשה אחת, או בענין אחד, או בספר אחד, או בב' פרשיות, או בב' ספרים, ויש ביניהם שינוי במלה אחת כתבו הפרש שביניהן, ונתנו אליהן פסוק לסימן, כנון בפרשה אליעזר עבר אברהם, הראשון אנוני יושב בקבר, וחשני בקבר, ואפ"ס אני יהודה בקרב האין; וכן קדמא מה יעשה בקבר לי, תנינא אדם לי, לעולם, for ever, is marked "eight times defective בנ"ב = in the Prophets and Hagiographa."³

אפ"ס are the initials of אחד פסוק סימן one verse is the sign, that is, when there are two or three parallel things in one section, or in the same narrative, or in the same book, or even in two sections, or two books, and they only differ in one word, the Massorites note the difference between them, and give them a verse as a mnemonical sign, as in the Section on *Eliezer, the servant of Abraham*. Here the first statement is בקברו in the midst thereof [Gen. xxiv. 8], and the second is בארצו in the land thereof [ibid. xxiv. 87], whilst the mnemonical sign is "I, Jehovah, in the midst of the land" [Exod. viii. 18].⁴ Thus, also, Ps. lvi., where in verse 5 it is בשר בלי flesh, to me, whilst in verse 12 it is אדם בלי man, to me, and the mnemonical verse [א"פס] is "upon

³ The three passages in which נדורו has Kametz under the Cheth, being in pause, are, Gen. vi. 2: Isa. lxi. 4: Prov. i. 29. In all other passages it has Chateph-patach under the Cheth. The words א' בנביאים, א' בתורה, א' בכתובים, are omitted in the Sulzbach edition.

⁸ The instances in which לעולם have already been given, vide supra, p. 149. The Massoretic remark to which Levita refers is not to be found in the printed editions of the Massorah in the Rabbinic Bibles.

⁴ The meaning of the passage and the mnemonical sign is as follows:—In the first passage (Gen. xxiv. 8), giving Abraham's own words, the expression בקברו in the midst thereof is used; whilst in the second passage (ibid. xxiv. 87), which gives Eleazer's repetitions of what his master had said, the word in question is dropped, and בארצו in the land thereof is substituted. To indicate this change in the words, the Massorites selected the passage in Exod. viii. 18 as a mnemonical sign, showing that just as in this sign בקבר occurs first and האין second, so in the two passages for which it is the mnemonical sign, and where the two words are interchanged, בקבר occurs first and בארצו second.

initials of words; but when they have not all marks, and it is only the last letter which has one mark, it is invariably an abbreviation, and the word in question wants one or two letters at the end; as you will find explained in this Section.

Now I shall begin by explaining the word *לית* *not extant*, since the Massorites use it more than any other expression. It is the Aramaic compound of *לא* *not*, and *אית* *is*, denoting that the word or sentence on which it is remarked has no parallel. This is also its meaning in the Targum, which renders *לֹא יֵשׁ there is not* [Job ix. 88], by *לֹא אֵית*, and which frequently translates the Hebrew word *אין* *not, not extant*, by *לית* (comp. Numb. xxi. 5), and only rarely translates it *לא* (comp. Exod. xii. 80). In the Massorah parva, instead of *לית*, the Massorites write a single *Lamed* with a mark over it, as follows: *ל̇*. And there is no other single letter in the Massorah parva but what indicates some number, except this one. Hence, when a word occurs thirty times, the Massorites do not remark on it *ל̇*, lest there should be a confusion between it and *לית* *not*, but they note it by writing out fully the word *Lamed*. Thus, for instance, "the word *יִסְפָּק* occurs [למ"ד] thirty times;"¹ "the particle *אֵל* occurs [למ"ד] thirty times alone." In some Codices I have seen *כ"י* [= 20 and 10] instead of *ל̇* [= 80], but the first is more general and more correct.

¹ Of the thirty instances in which *יִסְפָּק* occurs, seven are *plene* (i.e. *יִסְפָּק*), and twenty-three *defective* (i.e. *יִסְפִּק*). The *plenes* are, Numb. xxii. 26; Judg. xi. 14; 1 Sam. xi. 17; xxiii. 4; Isa. vii. 10; 2 Chron. xxviii. 22; 1 Sam. xviii. 29. They are given in the Massorah marginalis on Numb. xxii. 2, and 1 Kings xvi. 33. The twenty-three instances in which it is *defective* are, Gen. viii. 10; xviii. 29; xxv. 1; Exod. ix. 34; Numb. xxii. 15, 25; Judg. ix. 87; 1 Sam. iii. 6, 8, 21; ix. 8; xix. 21; 2 Sam. ii. 22; vi. 1; xviii. 22; xxiv. 1; Isa. viii. 5; Job xxvii. 1; xxix. 1; xxxvi. 1; xlii. 10; Dan. x. 18. The list of these is no where given in the Massorah. As an illustration of the various ways in which the Massorah annotates the words belonging to the same rubric, we shall specify the thirty instances before us. The Massorah parva annotates twelve passages out of the thirty. In the first instance alone, viz., Gen. xviii. 29, occurs the *למ"ד* = 80, to which Levita refers; on Gen. xxv. 1, it remarks *למ"ד* = 30, "always defective, except seven times;" on Numb. xxii. 15, it states "it occurs twenty-nine (כ"ט) times;" on Numb. xxii. 25, 1 Kings xvi. 33, Isa. vii. 10, 2 Chron. xxviii. 22, "it occurs (כ"ט) seven times *plene*:" whilst on 2 Sam. vi. 1, it remarks, "it occurs (כ"ט) twelve times in this book." The Massorah marginalis, again, does not notice this rubric more than twice, and then only the seven instances of *plene*, which it gives on Numb. xxii. 2, 1 Kings xvi. 33, simply adding, that in all other instances it is *defective*.

היא נדרשת לראשי תבות, וכשאין עליהן נקודה, רק על אות האחרון נקודה אחת, והיא דוא מלה בלתי שלמה וחסר אות אחת, או יותר בסוף התיבה ודוק ותמצא במלורח שאכתוב לך בשער ה':
והנה ארחיל לבאר מלה לית, כי שמשו בה בעלי המסרת יותר מכל שאר המלות, והיא מלה ארמית, מורכבת מן לא ומן אית פירוש לא יש, רוצה לומר אותה מלה או אותו ענין, שנמסר עליה לית, לא יש אחרת כמורה; וכן תרגום של לא יש בינינו מוכיח (איוב ט'). לא אית בינא מכסין; וכן רוב אין מתורגמין לית כמו אין לחם ואין מים לית לחמא ולית מיא; ומעשים מתורגמים לא, כמו אין ביה אשר אין שם מת, לית ביהא דילא היה חמן מיתא; ובמסרה קמנה כתבו במקום לית למ"ד אחת בנקודה למעלה כזה ל̇, ולא נמצא אותה במסרה קצתה העומד יחיד שאינו מורה על מכפר מה רק ואת לבדה, לפיכך מלה הנמצאה שלשים פעמים, אין כותבין עליה ל̇ שלא למעות בינה ובין לית, אלא כותבין למ"ד במלואה, כמו יוסף למ"ד, אל למ"ד יחידאין; ובש נוכחאות, נמצאין כ"י במקום ל̇, אבל הראשון עקר, וכן עמא דבר:

THIRD PART;

OR, THE BROKEN TABLES.

שער שברי לוחות:

Thus, says the author already mentioned, the man known by his writings, who works for honour and not for shame, I now render praise to the Lord, who has preserved me, and sustained me, and helped me hitherto, so that I have written the First Tables, and then the Second Tables, each consisting of ten sections. In the one Section which I now add, I shall be able to explain whatever occurs both in the First and Second Parts of this book to the end thereof.

And now my soul rejoices in the thought, and in the name of Him who ordaineth true wisdom, I call its name *The Section of the Broken Tables*, because I shall therein explain the import of the broken and abbreviated words, and of those expressions which are written in *notaricon*, and in initials, in signs, in enigmas, and in diverse phrases, both in the *Massorah magna* and *parva*. Now since there are not many who are learned in these matters, and who take it to heart to understand their utility, as I have already mentioned in the Poetical Introduction, which you may there see, I shall explain these things; and, in order to save the public trouble, I shall not lengthen my Treatise, thus acting in accordance with the following saying of our Rabbins of blessed memory in the Talmud: "one should always teach his disciples by a short method." Hence I now commence with cheerfulness to point out the reason for each thing, by the help of heaven. May the Great Name be praised, world without end.

First of all, I must give you a rule whereby to distinguish a word which is described by initials from a word which is simply abbreviated. It is as follows:—When you find two, three, or four letters together, and each one has a mark on the top, they are invariably to be taken as

אמר המחבר הנזכר, האיש אשר בכתבו נכר, דורש לשבח ולא לנזא, הפעם אודה את יי, שהחיני וקיימני, ועד הנה עזרני, וכתבתי על הלוחות הראשינים, את עשרת הדברים המרובנים, ואחריהן הלוחות האחרונים באו, ובקשרה מאמרו נבראו, והלא במאמר אחד אשר אוסף עתה, יוכל לחבראות כל מה שלמעלה ולמטה, בכל דברי הספר הזה עד תומם:

ועתה יעש לבי כאשר זמנ, ובשם אשר שח חכמה במחנות, ואקרא את שמו שער שברי לוחות, יען כי אבאר לו הדברים הקצרים והנשברים, והמלוחות הנכתובות, בנוסחיקן ובראשי תבות, ובדרך רמיה וקריצה, כמין חיבה פרוצה, וכל לשון שנשחנה, במסדה נדולה וקסנה, ובם לא רבים יחכמו, ועל לבם לא שמו, להבין מה מבת, וכבר כתבתי הסבה, בהקדמה הדרונית, כאשר שם חיות ואקשה בהם חבור, ומפני מוח הציבור, לא אאריך הדבור, ואקיים מה שאמרו ר'ל בנמצא, לעולם ישנה אדם לחמיריו בדרך קצרה, ובכן אחיל בשוכה ונתת, למצוא חשבון אחת לאחת, בסייעתא דשמיא, יהא שמיא רבא מברך לעלם ולעלמי עלמיא:

וקודם כל קודם יאחז לך כלל וסימן להכיר חמל שחיי נדרשה בראשי תבות מן חמלה שחייא בלחי שלמה חסר החלק האחרון ממנה; וזה כאשר תמצא ב' או נ' או ר' אויות יחד, ועל אות נקודה למעלה ודאי

HERE IS THE TABLE OF CONTENTS OF THE TEN SECTIONS IN PART II. ¹⁶⁵ 165 הא לך השמנים מהמלות המצויות.
בעשרה מאמרים מלוחות השניות:

SECTION I.—Concerning *Keri* and *Kethiv*, divided into seven classes. המאמר הראשון בקריין וכתבן ונחלקין
לשבעה מינים:

SECTION II.—Concerning *Kamet* and *Pattach*. המאמר השני בקמצין ופתחין:

SECTION III.—Concerning *Dagesh*, *Raphe*, *Mapik*, and *Sheva*. המאמר השלישי בדגשין ורפין ומקפין
ובקצת דיני השוא:

SECTION IV.—Concerning *Milel*, *Milra*, and *Pesakim*. המאמר הרביעי במלעיל ומלרע
ובפסקים:

SECTION V.—Concerning *Registers*, *Groups*, *Resemblances*, and *Parallels*. המאמר החמישי בשימין וזונוין ודמיון
ורכוותהוין:

SECTION VI.—Concerning *Junctions*, *Severances*, and *Identical*. המאמר הששי בסמיכים ויחידין
ומחדדים:

SECTION VII.—Concerning the *Presence* or *Absence of Prefixes* or *Serviles*. המאמר השביעי בנכיבין או משמשין
וקדחין:

SECTION VIII.—Concerning *Conjectural Readings*, *Misleadings*, and *Exchanges*. המאמר השמיני בסבירין ומסעין
והילופין:

SECTION IX.—Concerning *Letters*, *Words*, *Expressions*, *Short Letters*, *Accents*, *Certainties*, and *Transpositions*. המאמר התשיעי באחין וחיבין ומלין
וקמיעין ופשמין ודאין ומוקדמין ומאוחרין:

SECTION X.—Concerning *Scripture*, *Book*, *Form*, *Connection*, and *Verse*. המאמר העשירי בקריא בספרא בלישנא
בעינא בפסוק;

The Second Tables are now ended,
In the name of the Creator of heaven and
earth:

And in the name of the Lord, the God of
Spirits,

I begin the Section of the Broken Tables.

סליקו הלוחות האחרונים,

בשם בורא עליונים ותחתונים,

ובשם אל אלהי הרוחות,

אפתח שעד שברי לוחות:

¹⁶⁵ These two lines are entirely omitted in the Sulzbach edition.

Let me now explain the word **פסק**. Let me now explain the word **פסק**. Mark that the expression **פסק** is not Hebrew, but Aramaic, and many words are rendered by it, that is, by the expression **פסק**, which is in German *aufhören*. Thus, **פסק** *it ceased* [Gen. xviii. 11] is rendered in the Chaldee by **פסק**; **פסק** *and it discontinued* [Josh. v. 12], by **פסק**; **פסק** *and he left off* [Exod. xxxvi. 6], by **פסק**; **פסק** *and he did not add* [Deut. v. 19], by **פסק**; **פסק** *it shall be consumed* by **פסק** [Numb. xi. 88]. Hence, a verse is called **פסק**. Hence, also, the dividing space between the sections **פסק**, as in the remark, "there are two sections in the Pentateuch which have no *Piska* at the beginning, i. e., the Pericopes *Va-Jetze* and *Va-Jechi*;¹⁶² and other two sections in the Pentateuch which have no *Piska* in the middle of the section, i. e., *Va-Jetze* and *Miketz*.¹⁶³ There is also a *Piska* in the middle of the verse; four instances of it are to be found in the Pentateuch, as Gen. iv. 8.¹⁶⁴ Some call this *Piska* by the name of **פרינמא** [= *πράγμα*], but I shall again speak about it in the Third Part, entitled "*The Broken Tables*." About the accents called *Psak*, or *Psik*, I have already spoken in Section iv. [*vide supra* p. 209]. End.

¹⁶² For the division of the Pentateuch into hebdomadal lessons, see above, p. 135. *Va-Jetze* (מצא) is the seventh of the fifty-four divisions, and embraces Gen. xxviii. 10-xxviii. 3; and *Va-Jechi* (יחי) is the twelfth Pericope, extending over Gen. xlvii. 28—1. 26.

¹⁶³ The Pericope *Miketz* (מקץ) is the tenth of the fifty-four sections or weekly lessons, and embraces Gen. xli. 1—xliv. 17.

¹⁶⁴ The other three instances in which there is a *Piska* or pause in the middle of a verse in the Pentateuch are, Gen. xxxv. 22: Numb. xxv. 19: Deut. ii. 8.

another, contrary to its uniform position. Thus, for instance, they remark, "all the expressions of the root *שמע* to hear, are construed with *אל*, except twelve in this form, which take *על*;"¹⁵⁸ or, "all the expressions of *שחיטה* to slaughter, are construed with *את*, except four, which are without *את*;"¹⁵⁹ or, "in all phrases *אב* father precedes *אם* mother, except in four instances;"¹⁶⁰ or, "all phrases have *הקים* statutes, before *השפטים* laws, except in eight passages;"¹⁶¹ and many more like them.

ענינא I shall now explain the word *ענינא*. Notice that the expression *ענין* is only to be found in the book of Ecclesiastes, where it occurs

eight times, and always in the singular. But our Rabbins of blessed memory used it very frequently, and even in the plural. It denotes *business, transaction*, in German *Geschäft*. Now in the Massorah it is used in the Chaldee sense of transaction, whereas in the Chaldee on Ecclesiastes it is simply rendered by *צוון* colour, form. Hence when you find in the Massorah *בענינא*, it denotes in this narrative of the transaction, section, chapter; as *בנפול* alone [Exod. xxi. 8], on which the Massorites remark, "three times, and in the section;" so, also the remarks, "not defective in the connection," "not plene in the connection."

¹⁵⁸ The twelve passages in which the verb *שמע* is construed with the preposition *על* are, Gen. xli. 15: Isa. xxxvii. 9: 2 Kings xx. 13: Jerem. iv. 16; vi. 7; xxxiii. 16; xxvi. 5; xxxv. 18; li. 27: Ezek. xxvii. 30: Amos iii. 9: Nehem. ix. 9. They are given in the Massorah marginalis on 2 Kings xx. 18, and Ezekiel xxvii. 30. In both instances the Massorah gives a reference, *ורשו כעל ספר דוד* (i.e. to Isa. xxxiv. 16), which does not contain any such construction, and which must therefore have been inserted by mistake. Indeed Buxtorf, in his edition of the Rabbinic Bible, who only gives the Massoretic rubric once, viz., on Ezek. xxvii. 30, has omitted this reference.

¹⁵⁹ The four instances in which the verb *שחט* has not *את*, the sign of the accusative, are, Levit. vi. 18 (twi e): Isa. lxvi. 8: 2 Chron. xxix. 22. They are given in the Massorah finalis under the letter *Shin*, p. 58 b, col. 4.

¹⁶⁰ This must be a mistake, since both the Massorah parva and the Massorah marginalis, on Gen. xli. 20 and Levit. xix. 3, distinctly state that there are only three instances in which *אב* precedes *אם*, viz., Gen. xli. 20: Levit. xix. 3; xxi. 2. The last two instances are included in the Massoretic list of thirty passages, in which normal constructions are abnormally inverted, and which we have already given (*vide supra*, p. 214). Why Gen. xli. 20 is excluded from that list we cannot divine.

¹⁶¹ The eight passages in which *הקים* precedes *השפטים*, contrary to its usual construction, are, Levit. xviii. 4; xxvi. 43: Ezek. v. 6 (twice); xviii. 17; xx. 16, 24; xxxvii. 24. The Massorah also gives Ezek. xli. 24 as a ninth instance. But since *חורר* intervenes in this passage between the two words in question, there can be little doubt that it is an addition by a later hand, and is therefore rightly excluded from this list in the *Ochla Ve-Ochla*, section cclxxviii., pp. 54, 151.

is the distinguishing mark of the *Hiphil*, is absent, the Massorites put them together under one rubric. When two words are written and pronounced alike, but differ in sense, they remark on them, "two of two significations." In the Third Part, entitled *The Broken Tables*, I shall again discuss this subject under the initials ת"ל, with the help of God.

Moreover, the expression בלישנא is also used for a root, with all the forms which belong to the same. Thus, it is remarked, with regard to the root רהב, "twelve instances of this root."¹⁵⁶ The term בלישנא is also used for a rubric containing those words only of a root which have the same signification. For example, in the root ער, they remark on ערָה *thine enemy* [1 Sam. xxviii. 16], "seven times in the signification of *enemy*;" for all the other expressions of this root have another signification (*vide Lex.*, s. v.).¹⁵⁷ Thus, also, in the root שר, they remarked on שָׁרִים *measures* [Gen. xxvi. 12], "not extant in this signification;" for all the other expressions derived from שר have another meaning. The expression כל לשנא, however, the Massorites only use when a word is construed with

כללן אותם בלישנא אחד; וכשירו ב' מלות שוות במכתב ובמבטא ושונים בפרדון, נמסר עליהן ב' מב' לישנא, ובשער-שברי לוחות אדרבן כם במלת ת"ל בע"ה:

נָם יֵשׁ בְּלִישְׁנָא שְׂכֻלָּל כָּל מִלּוֹת הַשֵּׁרֶשׁ הַזֶּה, כְּנוֹן בְּשֵׁרֶשׁ רַהֲבִי ב' בְּלִישְׁנָא; וְיֵשׁ בְּלִישְׁנָא שְׂכֻלָּל בְּשֵׁרֶשׁ אַחֵר רַק עֵינֵי אַחֵר שְׂכֻמוֹתוֹ הַשֵּׁרֶשׁ, כְּמוֹ בְּשֵׁרֶשׁ עוֹר כְּחֻבוֹ עַל וְיֵהוּ עָקָד ו' בְּלִישְׁנָא דְּבִבּוֹ, כִּי כָל שֶׁאֵר לְשׁוֹנִית שֶׁבְּשֵׁרֶשׁ זֶה יֵשׁ לָהֶן הוֹדָאָה אַחֲרוֹת עֵינֵי בְּשֵׁרֶשׁ; וְכֵן בְּשֵׁרֶשׁ שֵׁרֶשׁ נִמְסַר עַל מֵאָה שְׁעָרִים לִיה בְּלִישְׁנָא, כִּי כָל שֶׁאֵר לְשׁוֹן שְׁעָרֵי יֵשׁ לוֹ הוֹדָאָה אַחֲרָה; אֲמֵנָם כָּל לִישְׁנָא לֹא כְּחֻבוֹ

Massorah marginalis on Levit. xxiv. 12, and 1 Kings xiii. 29. In both these passages the Massorah gives יִרְחֹדוּ [Levit. xxiv. 12], which is *plene* in the best Codices, as one of the seven *defectives*; whilst it omits יִרְחֹדוּ [Josh. iv. 8], which is really *defective*, and is quoted as such by Levita. There can therefore be but little doubt that the former has been substituted for the latter, through a clerical blunder.

¹⁵⁶ The twelve words which belong to the same root with *He*, since in all other instances this form occurs with *Cheth*, are as follows:—

רָחַב Ps. lxxxix. 11	וְרָחֵב Ps. xc. 10	וְרָחֵבִי Song of Songs vi. 5
רָחַב Ps. lxxxvii. 4	וְרָחַב Prov. vi. 8	יִרְחֹבִי Isa. iii. 5
וְרָחֵבִי Ps. cxxxviii. 8	וְרָחַב Job. xxvi. 12	וְרָחַב Isa. xxx. 7
וְרָחֵבִי Ps. xl. 5	וְרָחַב Job ix. 13	וְרָחַב Isa. li. 9

They are given in the Massorah marginalis on Isa. xxx. 7; Ps. lxxxix. 11; Job ix. 13. On Isa. xxx. 7, and Ps. lxxxix. 11, Jacob b. Chajim, the editor of the Massorah, adds רָחַב [Isa. ix. 5], is one of these." But though this reading is to be found in Jehudah Chajim's *Treatise on the Vowel-points and Accents* [סֵפֶר הַנִּקּוּד, p. 183, ed. Dukes], yet all the best Codices, as well as most of the ancient grammarians and commentators, read the word in question with *Cheth*. Besides, the *Ochla Ve-Ochla*, section ccv. pp. 44, 124, &c., which also gives this rubric, does not include it in the list. Comp. also the remarks of Dr. Frensdorff, the learned editor of the *Ochla Ve-Ochla*, p. 44.

¹⁵⁷ The Massorah marginalis on Micah v. 13, gives *eight* such passages, viz., 1 Sam. xxviii. 16; Micah v. 13, 10; Isa. xiv. 21; Ps. ix. 7; cxxxix. 20; Dan. iv. 16; Jerem. v. 8. The Massorah marginalis on 1 Sam. xxviii. 16, though omitting Dan iv. 16, and Jerem. xv. 8; and the Massorah parva on Micah v. 13, and Ps. cxxxix. 20, also state most explicitly that there are [חַד בְּלִישְׁ דְּרַבּוֹ] *eight* passages in which ער denotes enemy. It is only the Massorah parva on Isa. xiv. 21, which, like Levita, says that there are [ז' *seven* such instances. The full enumeration of them, however, by the Massorah marginalis, shows that the *seven* must be a clerical error.

mean that it refers to Zechariah alone, but to all the minor Prophets;¹⁵⁸ or, when it is remarked, on *sin offering*, in Micah i. 18, "it is not in the book," it means the twelve Prophets. The same is the case with the book of Ezra, which also includes the book of Nehemiah. Thus, for instance, when it is remarked, "וְאֵת and even, occurs nine times at the beginning of a verse, and throughout Ezra it is likewise so,"¹⁵⁴ it also includes Nehemiah. As to the "*Pattach of the book*," I have already explained its nature in Section ii., see p. 197. The "*Piska of the book*," too, has already been explained in Section iv., see p. 209.

Let me now explain the word **לשנא**. Notice that the Massorites use it in two ways: the one when they say **בלשנא**, and the other when they remark **בכל לשנא**. If words are alike in form, having either some of the same vowel-points, or the same addition or omission of a letter, or if they belong to the same conjugation, they (the Massorites) ranged these words together under one rubric, though they differ with regard to the other letters and vowel-signs.

Thus, for instance, on וַיִּנְחֵהוּ [Gen. ii. 15], the Massorites remark, "not extant, and defective, seven times defective in this form," that is, the *future Hiphil*. One of these instances is, וַיִּנְחֵהוּ and he put him [Gen. ii. 15], וַיִּנְחֵהוּ and he put them [Josh. iv. 8], וַיִּנְחֵהוּ thou shalt leave us [Jerem. xiv. 9], &c.¹⁵⁵ Now, because the *Jod* in all these, which

ר"ם בספרא, אינו ר"ל בזכירה לבד, רק בכל ח"ע:¹⁵⁸ וכן במכנה ראשיה הַפָּתָח ליה בספרא ר"ל בכל ח"ע; וכן בספר קורא נכלל נ"כ ספר נחמיה, כמו וַאֲףִי נם וזאז מ' ר"ם וכל קורא דכוחיה ר"ל נם ספר נחמיה; ופחת דספרא בארתי דינו במאמר ב' ע ש; ופסקא דספרא בארתי דינו במאמר ד' ע"ש:

ועתה אבאר מלה לשנא; דע כי שמשו בו בב' אופנים, הא' באמרים בלשנא, והב' באמרים כל לשנא; חה מלה אחת שיש לה דמות באותו לשון בנקוד, או ביהרון, או בחסרון אות, או בנין אחד, צרפו את כל המלות ההן יחד, אף אל פי שהן נברלות בשאר האותיות והנקודות:

והמסלל וינחיהו בנין עדן נמכר עליו לית חכר ו' חסריים בלשנא, ר"ל בעדיר הפעיל, אחד מהן וינחיהו, ואחד וינחיהם, ויא' תנחיהו וכו',¹⁵⁴ לפי שבכלן חסר יו"ד החפזל

¹⁵⁸ The other two instances in which **נח** occurs at the beginning of a verse in the minor Prophets are, Amos ix. 8, 4. We could not find them specified any where in the Massorah.

¹⁵⁴ The nine instances in which **נח** begins the verse are, Levit. xxvi. 44: Ezek. xxiii. 40: Habak. ii. 5: Ps. lxxviii. 31: Job xix. 4; xxxvi. 16: Ezra v. 10, 14; vi. 5. They are given in the Massorah marginalis on Job xix. 4; xxxvi. 16: Ezra v. 10. In the Massorah parva, on Ezek. xxiii. 40, and Ps. lxxviii. 31, where reference is made to this fact, it is erroneously stated that there are six [6] such instances, whilst on Job xix. 4; xxxvi. 16, the Massorah parva remarks that there are ten [10] such passages: and there can be but little doubt that though this, too, is an error, the former is a corruption of the latter, since we have already seen that nothing is more easy than the corruption of *Var* into *Jod*, and *vice versa*. The remark דכוחיה ר"ל נם, is only to be found in the Massorah parva on Ezek. xxiii. 40. It has to be added that the Sulzbach edition omits נחמיה ר"ל נם ספר נחמיה at the beginning of a verse, and throughout Ezra it is likewise so, including therein the book of Nehemiah; whilst the other two editions omit [9] nine, which we have supplied.

¹⁵⁵ The other instances in which the *Hiphil* is defective of the *Jod* are, Gen. xix. 16: Levit. xxiv. 12: 2 Sam. xvi. 11: 1 Kings viii. 9; xiii. 29. They are given in the

Or they occur in a certain order in the whole Scripture, except in one book, as, for instance, in all the Scripture we have the construction *שַׁבְּתוֹן שַׁבָּת Sabbath, of Sabbatism*, except in one instance, where it is inverted *שַׁבָּת שַׁבְּתוֹן Sabbatism, Sabbath* [Exod. xvi. 28]; so, also, it is in all the Scripture, we have *אָבִיו אִמּוֹ his father and his mother*, except in one instance, where it is *אִמּוֹ אָבִיו his mother and his father* [Levit. xix. 8], and there are many instances like it.¹⁵⁸

Herewith is also explained the expression *סִפְרָא*, which accordingly means the particular book wherein the word in question is to be found. It must, however, be borne in mind, that when the Massorites make the remark on a word in the twelve minor Prophets, which are Hosea, Joel, Amos, &c., "it is not in the book," or "throughout the book it is to be found like it," they mean the book containing all the twelve Prophets. Thus, when it is remarked, on *וְאִם* and if, in Zech. xiv. 18, "it occurs three times at the beginning of a verse in the book," it does not

אָבִיו אִמּוֹ	Ps. lxxii. 19	in all the other books .	אָבִיו אִמּוֹ
רָאם	Job xxxix. 10	"	רָאם
לֹא יָדַע	Job xv. 9	"	לֹא יָדַע
כִּשְׁלֵי שְׁלֹחַ	Prov. i. 1	"	כִּשְׁלֵי שְׁלֹחַ
לְצִדִּיק	Prov. ix. 9	"	לְצִדִּיק
עָרָה	Eccles. ix. 11	"	עָרָה
חֻלְיָה	Eccles. v. 12	"	חֻלְיָה
עָרָה	Dan. iii. 27	"	עָרָה
לֵל	Dan. iii. 5	"	לֵל
קָבַר	Dan. vii. 13	"	קָבַר
בְּאַרְצוֹת	Dan. xi. 42	"	בְּאַרְצוֹת
יִהְיֶה יִרְיֶה יִדְעַה יִדְעֶה שְׁמוֹ	Ezra .	יִהְיֶה יִרְיֶה יִדְעֶה יִדְעֶה שְׁמוֹ	יִהְיֶה יִרְיֶה יִדְעֶה יִדְעֶה שְׁמוֹ
רִחֲמֵי הַשְּׁמִימִינִי	Ruth .	"	רִחֲמֵי הַשְּׁמִימִינִי
רִחֲמֵי הַשְּׁמִימִינִי	Song of Songs .	"	רִחֲמֵי הַשְּׁמִימִינִי
רָחֵץ בְּגָדִים	Lament. i. 1	"	רָחֵץ בְּגָדִים
וְעִשְׂרִים וּמֵאָה	Esther .	"	וְעִשְׂרִים וּמֵאָה
לְחֹשֶׁל	Esther .	"	לְחֹשֶׁל

The list is given in that part of the Massorah finalis called *Various Readings* (חֲלוּטֵי קִימָה); p. 62 b, col. 1, sec. ii., and in *Ochla Ve-Ochla*, sec. cclxxii., pp. 52, 146, &c. The latter adds יִלְכֵן (Ezek. i. 2), which in all other books of the Scripture is יִלְכֵן, and לֵל (Dan. vii. 7), which is elsewhere לֵל, whilst it omits יִהְיֶה (2 Chron.). It moreover rightly has יִדְעֶה (Prov. ix. 9) instead of יִדְעֶה, in the same verse, since it is the former which is everywhere else יִדְעֶה, with *Segol* under the *Lamed*, whilst לְצִדִּיק also occurs in Proverbs.

¹⁵⁸ The list which embraces thirty-nine such instances has already been given, *vide supra*, p. 214.

We also find that certain words *ספרא* חד מלח וכל קריא הלוף לה, כגון כל always occur in one book in the *הנראה* וכן כל one form, whilst in all the other books they occur in a different form; as, for instance, *הנראה* who appeared [Gen. xii. 7], whilst in all the other Scripture it is *הנראה*.

¹⁵¹ celxxi., pp. 52, 145, &c. The text of the *Massoreth Ha-Massoreth* describes this rubric as follows: *ספר אחד מן כ"א דבר ספרא ודמיה בר מן חד וכל* a register of twenty-one words, which have parallels throughout the book, with the exception of one instance; whilst they have no parallel throughout the Bible, with the exception of one instance. The Sulzbach edition omits the second *בר מן חד*. But that the whole passage is corrupted is evident, from the reference to this rubric in the *Massorah parva* on Gen. x. 1, from its heading both in the *Massorah finalis* and in the *Ochla Ve-Ochla*, as well as from the whole context. We have therefore corrected the text.

¹⁵¹ The words which always occur in a certain form in one book, but which in all other books of the Scriptures occur in a different form, are as follows:—

הנראה	Gen. xii. 7	in all the other books	הנראה
היה	Gen. xxxviii. 1	"	היה
ואשלחה	Exod. viii. 5	"	ואשלחה
שלש בנים	Exod. xxv. 20	"	שלש בנים
ואסף חוצי האמה	Exod. xxvi. 16	"	ואסף חוצי האמה
ספרא	Levit. xiii. 20	"	ספרא
אמנם	Numb. xv. 14	"	אמנם
בסוף	Numb. xxxiii. 42	"	בסוף
ובין יסע	Deut. ii. 1	"	ובין יסע
והקרבן והעקרון	Deut. iv. 11	"	והקרבן והעקרון
אמר העדה	Deut. iv. 45	"	אמר העדה
כי הופעה	Josh. x. 23	"	כי הופעה
ידל	Judg. xiii. 5	"	ידל
בבשה	2 Sam. xii. 3	"	בבשה
נבה	1 Sam. xxi. 2	"	נבה
בית שן	2 Sam. xxi. 12	"	בית שן
וישיבם	1 Sam. xii. 8	"	וישיבם
אחי	2 Sam. xv. 19	"	אחי
מבחר	2 Kings iii. 19	"	מבחר
נבנה	1 Kings iii. 2	"	נבנה
פניו	Isa. xlix. 4	"	פניו
קצית	Isa. viii. 17	"	קצית
אחיה	Jerem. xxvi. 23	"	אחיה
האח	Jerem. xxxvi. 22	"	האח
אל לבי	Jerem. vii. 31	"	אל לבי
הסרנות	Jerem. xli. 4	"	הסרנות
לנשיא	Ezekiel	"	לנשיא
ידל	Ezek. xlv. 23	"	ידל
קדו פרו	Ezek. i. 1	"	קדו פרו
הזקנה	Minor Prophets	"	הזקנה
הזקנה	Hos. i. 6	"	הזקנה
הזקנה	2 Chron.	"	הזקנה
הזקנה	Psalms	"	הזקנה
בית אהרן	Ps. cxv. 10	"	בית אהרן

instances like it;” *בְּנִשִּׁים* in the female gender [Numb. xxxi. 18], “not in the Scriptures, but throughout the Song of Songs, there are instances like it,” &c., &c.¹⁴⁹

The same is the case with the register of twenty-one words which respectively occur only once in one book, whilst in all the other Scriptures they are always so, except in one instance. Thus throughout the whole Book of Genesis the word *וַיֵּלְדוּ* and they begat, is used, and it is only in one instance that *וַיֵּלְדוּ* and there were born [Gen. x. 1] is found; whilst in all the Scriptures it is *וַיֵּלְדוּ*, and it is only in one place that *וַיֵּלְדוּ* is used [Deut. xxi. 15].¹⁵⁰

¹⁴⁹ The sixteen words which have no parallel in the whole Scriptures, except in one book only, where they have respectively a parallel, are as follows:—

למלאכה . . .	Levit. xiii. 51	רִיעָה . . .	Ezek. xxxvii. 24	מִחוּחַ . . .	1 Sam. i. 9
בְּנִשִּׁים . . .	Numb. xxxi. 18	דָּעַם . . .	Ps. xlix. 15	לִצְבִי . . .	Isa. iv. 2
וְהָאָהָרָה . . .	1 Sam. xvii. 18	וַיִּמְסְרוּ . . .	2 Chron. xxxiii. 11	וְעֶרְוָתִי . . .	Deut. vi. 17
וְהַמִּסְקִי . . .	1 Kings xx. 27	לֹא יָמֹת . . .	Prov. xxiii. 18	לִפְנֵי אֱלֹהִים . . .	1 Chron. xiii. 10
וְצַבֵּא . . .	Job x. 17	וְחֻקֵּי . . .	Gen. xxxii. 26	וְהַשִּׁיבֹנוּ . . .	Lament. v. 21
		וְחֻלָּה . . .	Ps. cxlv. 21		

The list is given in the Massorah marginalis on Levit. xiii. 51, where, however, nine instances only are enumerated, as well as at the end of the Massorah finalis, in that portion which is denominated *Various Readings* (וְהִלּוּסֵי קִיּוּמָה), p. 62 a, col. 4; and in the *Ochla Ve-Ochla*, section cclxx., p. 144, where all the instances are duly specified.

¹⁵⁰ The twenty-one words which respectively occur only once in a particular book, whilst in all other books of the Scriptures they occur always so, except in one instance only, are as follows:—

וַיֵּלְדוּ only once in Gen. x. 1, always so in all other	וַיֵּלְדוּ . . .	Deut. xxi. 15
וְהָיָה . . .	Deut. viii. 14	Scriptures except
וְהָיָה . . .	Deut. xiii. 7	וְהָיָה . . .
וְהָיָה . . .	Josh. xiv. 4	וְהָיָה . . .
וְהָיָה . . .	2 Sam. ii. 22	וְהָיָה . . .
וְהָיָה . . .	2 Sam. i. 21	וְהָיָה . . .
וְהָיָה . . .	Jerem. ix. 9	וְהָיָה . . .
וְהָיָה . . .	1 Kings xxii. 27	וְהָיָה . . .
וְהָיָה . . .	Jerem. xxxiv. 14	וְהָיָה . . .
וְהָיָה . . .	Jerem. xviii. 8	וְהָיָה . . .
וְהָיָה . . .	Ezek. vi. 13	וְהָיָה . . .
וְהָיָה . . .	Zech. iii. 10	וְהָיָה . . .
וְהָיָה . . .	Jerem. xxxix. 11	וְהָיָה . . .
וְהָיָה . . .	Malachi iii. 22	וְהָיָה . . .
וְהָיָה . . .	Ps. cvii. 30	וְהָיָה . . .
וְהָיָה . . .	Ps. xxiii. 5	וְהָיָה . . .
וְהָיָה . . .	Eccles. i. 1	וְהָיָה . . .
וְהָיָה . . .	Eccles. ii. 21	וְהָיָה . . .
וְהָיָה . . .	Eccles. vii. 26	וְהָיָה . . .
וְהָיָה . . .	Ps. cxix. 167	וְהָיָה . . .
וְהָיָה . . .	Ps. lxxii. 20	וְהָיָה . . .
וְהָיָה . . .	Deut. xxi. 15	וְהָיָה . . .
וְהָיָה . . .	Isa. ii. 12	וְהָיָה . . .
וְהָיָה . . .	2 Sam. xii. 12	וְהָיָה . . .
וְהָיָה . . .	Numb. xxxv. 7	וְהָיָה . . .
וְהָיָה . . .	Gen. xx. 16	וְהָיָה . . .
וְהָיָה . . .	Lament. iv. 20	וְהָיָה . . .
וְהָיָה . . .	Gen. xxiii. 18	וְהָיָה . . .
וְהָיָה . . .	Ezek. iv. 17	וְהָיָה . . .
וְהָיָה . . .	Isa. lviii. 6	וְהָיָה . . .
וְהָיָה . . .	2 Sam. xxiv. 16	וְהָיָה . . .
וְהָיָה . . .	Jerem. xvii. 1	וְהָיָה . . .
וְהָיָה . . .	Jerem. iii. 19	וְהָיָה . . .
וְהָיָה . . .	2 Kings xvi. 15	וְהָיָה . . .
וְהָיָה . . .	Job xviii. 17	וְהָיָה . . .
וְהָיָה . . .	Job xxi. 12	וְהָיָה . . .
וְהָיָה . . .	Joel i. 20	וְהָיָה . . .
וְהָיָה . . .	Levit. xxiii. 24	וְהָיָה . . .
וְהָיָה . . .	1 Chron. xxviii. 21	וְהָיָה . . .
וְהָיָה . . .	Isa. lxx. 20	וְהָיָה . . .
וְהָיָה . . .	1 Chron. xxix. 18	וְהָיָה . . .
וְהָיָה . . .	Isa. xviii. 7	וְהָיָה . . .

The list is given in that part of the Massorah denominated *Various Readings* (וְהִלּוּסֵי קִיּוּמָה), p. 62 b, section i., and in the *Ochla Ve-Ochla*, section

scripture, saying, "no scripture oversteps its simple meaning,"¹⁴⁷ "this scripture is anteposed," &c. קראו לכל פסוק לבר מקרא, באמרו אין מקרא יוצא מיד פשוטו,¹⁴⁷ מקרא מסודר הוא, חולחם רבים:

¶ I wonder how it is that most people give this name to the writings of the prophets alone; for I cannot find a reason for it in any of the works which I have seen. But my own opinion is that it arose from the fact that most of the prophets read what they had to say, as we find, "Go and read in the ears of the people" [Jerem. ii. 2], "and read unto her the reading which I speak to you" [Jonah iii. 2], and read there [Jerem. xix. 2], &c. It is for this reason that their books are called Scripture [מקרא].

It is, however, to be noticed that the Massorites do not always write the word *Scripture*, or in *Scripture*, whenever they give the import and number. Thus, for instance, on a word which occurs only once, they simply remark, "not extant," and not "not extant in the Scripture." The same is the case when it occurs twice, thrice, or more times; they do not remark on it, "twice in the Scripture," or "thrice in the Scripture," &c. In those Codices where you do find it written so, it has either been done to make it more explicit, or to ornament the writing by filling out the line, as I have already stated in the Poetical Introduction, which see.¹⁴⁸ In the Massorah parva it is never found, whilst the Massorah magna only uses it in a few places. Thus, when a certain word occurs many times in one book, and is only found once in the other books, they remark upon it, "not extant in the other Scriptures, but throughout such and such a book there are instances like it," as in the register of sixteen words, viz., ותקע and he smote [Gen. xxxii. 26], on which the Massorites remark, "it does not occur in the Scripture, but throughout Ezekiel, there are

אך תמהני מה שהרמון קראים שם זה לספרי הנביאים ביהוד, ולא מצאתי מקום כתוב על זה בכל הספרים שראיתי, אך לבי אומר לי לפי שרוב מה שאמרו הנביאים אמרו בקריאה, כמו הלך וקראת, וקרא אליה את הקריאה, וקראת שם ודומיהם, על כן נקראו ספריהם מקרא:

ודע כי לא על כל ענין ועל כל מנין כתבו קריא או בקריא; והמשל על מלה הנמצאה רק פעם אחת כתבו עליה לית, ולא לית בקריא; וכן כשנמצאה ב' או ג' פעמים וכו', לא כתבו ב' בקריא, או ג' בקריא וכו'; ובספרים שנמצא כתוב כן, אינו אלא להוספה ביאור, או ליפוח כתיבתו כדי למלא השורה, כמו שכתבתי בהקדמה ההדוית ע"ש;¹⁴⁸ ובמסרה קטנה לא נמצא לעולם, אכן בקצה מקומות חוצרכו לו במסרה גדולה, כגון כשיש מלה אחת בספר אחד הרבה פעמים ובשאר הספרים לא נמצא רק פעם אחת, כתבו עליה לית בקריא וכל ספר פלוני דכתויה, כגון שמה אחת מן "מלון, ותקע כף דרך (בראשית ל"ב), לית בקריא וכל יחזקאל

R. Tamhum b. Hanilai propounded that man should always divide his time into three parts: one-third he should devote to the study of the Scripture, one-third to the study of the Mishna, and one-third to the study of the Talmud.

¹⁴⁷ The exegetical rule, that "no Scripture oversteps its simple meaning," to which Levita refers, is to be found in *Sabbath 68 a*, and in many other parts of the Talmud.

¹⁴⁸ For the description of the manner in which the Massoretic notes were treated, to which Levita refers, see above, p. 94.

is not certain, whilst *Adonai* is read as it is written, and its vowel-points are certain, whence it is called the *certain name* (plural ודאין); and of which there are one hundred and thirty-four instances. The Massorites say that every יהוה *Arni the Lord Jehovah*, is likewise so, that is, except those to which is joined the tetragrammaton, pointed with the vowel signs of אלהים; as אֱלֹהִים, [Gen. xv. 2; Isa. xlix. 22].¹⁴⁴ I have found two hundred and twenty-two such instances, the mnemonic sign thereof being "the chariot of [רבב = 222] the Lord, &c., [Ps. lxxviii. 18]."¹⁴⁵

The second place in which the Massorites employ the expression ודאין, is with respect to words ending with *He*, after *Kaph*, the suffix second person singular masculine, of which there are twenty-one in number; as וְאֶבְרַכְּךָ and I shall bless thee [Gen. xxvii. 7], יְדִכָּה, thy hand [Exod. xiii. 16], &c.,¹⁴⁶ since in all other instances the suffix second person is final *Kaph*

with *Kametz*, as יְדִכָּה, יְדִכָּה. They dropped the *He* because of their large number, for which reason they are not certain, since they may have *Sheva*, as I have explained under the suffixes of the verbs and nouns; whilst those *Kaphs* which are followed by *He* are certain, and there can be no mistake about them. The meaning of "transpositions" I have explained in Section i., class 8, of Part ii., *vide supra*, p. 191.

SECTION X., concerning *Scripture, Book, Form, Connection, and Verse*.—The Massorites call all the twenty-four sacred books סְפָרִים, just as they are called by the Talmudists מִקְרָא. Thus, for instance, they say, "we have run through the whole [מִקְרָא] scripture," "a man should always divide his time into three, devoting one third to [מִקְרָא] the Scriptures," &c.¹⁴⁶ They also call each separate verse *Mikra*, =

אינה קריאתה הוודאית, אבל אדני נקרא ככתבתו תקדחתו הוודאית, לפיכך קראו לו שם ודאין, ובלשון רבים ודאין, חס קל"ד, ואמרו כל אדני יהוה רכותהו, פירוש וולת אוחם שסמוך אליהן שם של ד' אותיות הנקוד בנקודת אלהים, כגון אֱדֹנֵי יְהוָה מה חתן לי, כה אמר אֱדֹנֵי יְהוָה, ומצאדים מאתים ועשרים ושנים, סמן להם רכב אלהים רבותים:¹⁴⁴

והמקום חשני אשר שמשו במלת ודאין הוא על מלות הנכתבות בה בסוף התיבה לכנוי נוכח הזכר, והן כ"א במספר, כמו תְּנַקְּהָ, לאות על יְדִכָּה וכולי;¹⁴⁵ כי כל שאר כנוי הנכונה כתיבין בב"ף פשוטה קמצה, כמו יְדִכָּה, תְּנַקְּהָ חפילו וד"א מפני רבויין, לפיכך אינן ודאין כי תוכל לדהות לקריאת בשווא כמבואר בכנוי הפעלים וחשמות, אבל אלו הב"א הם בה' ודאין, ואין למעות בהן; ופירוש מוקדמין ומאחרין פרשתי במאמר ראשון במין נ' ע"ש:

המאמר העשירי בקריאת, בספרא, בלישנא, בעניינא בפסוק: חנה קראו בעלי המסורת לכל עשרים וארבע ספרים קריא, כמו שקראו להן בעלי התלמוד מקרא, באמרו חזונו על כל המקרא, לעולם ישלם אדם שנתינו שלש במקרא, וכמורם רבים;¹⁴⁶ וגם

¹⁴⁴ Though the Massorah finalis, under the letter *Aleph*, p. 3 a, &c., only gives one hundred and thirty-four, yet there can be no doubt that there are many more than those enumerated under this rubric.

¹⁴⁵ The twenty-one words which have *He* at the end, after *Kaph*, of the second person singular masculine, have already been given (*vide supra*, p. 177).

¹⁴⁶ The maxim to which Levita refers was propounded by R. Tamhum b. Hanilai, and is to be found in *Aboda Sara*, 19 b. In its entirety it is as follows:—אר הנחות בר-

the third passage. Thus on the words *יִאָרְכֶנּוּ* *they shall prolong*, which is once written *יִאָרְכֶנּוּ* [Exod. xx. 11], once *יִאָרְכֶנּוּ* [Deut. v. 16], and once *יִאָרְכֶנּוּ* [Deut. vi. 2]; the Massorites remark, "it has once its hand [= *Jod*] cut off, once its foot [= *Vav*] cut off, and once it has both its hand and foot cut off." I have already mentioned, in the First Part, Section viii., other phrases whereby the Massorites are in the habit of describing such anomalous words, *vide supra*, p. 166.

As to the meaning of *פַּשְׁטִין*, it is well known that *Pashta* is the name of one of the accents. Now two such *Pashtas* are sometimes placed on one word, it is then called "two *Pashtin*," as I shall explain in the Treatise, entitled, "Good Sense," with the help of the Lord. Now the Massorites call *Pashtin* some words which in a few places are pointed with *Pattach*, whilst in all other instances they have *Segol*. Thus *אֶעֱלֶה* *I shall bring up*, is marked "eight times *Pashtin*" [*i. e. Hiphil*],¹⁴² since in all other passages it is *אֶעֱלֶה* with *Segol* [*i. e. Kal*]; also *וַיֵּאסְפוּ* *and they gathered*, is marked "ten times *Pashtin*" [*i. e. Kal*], for in all other instances it is *וַיֵּאסְפוּ* [*i. e. Niphal*].¹⁴³

As to the meaning of *וַרְאִין*, it is well known that it is the opposite to *doubtful*, and that the German for it is *gewiß*. The Massorites only use it in three places; one with respect to the sacred name of the Lord, which is written *אֲדֹנִי*, and on which they remark "one hundred and thirty-four times *וַרְאִין* or *וַרְאִין*." The reason of this is, that the name יהוה, being the tetragrammaton, must not be read as it is written, for it must not be pronounced with the lips, but is to be read under the appellation *אֲדֹנִי*. This reading we have traditionally received from Moses our teacher, peace be upon him. Hence it has the vowel-points of *אֲדֹנִי*, as follows יהוה. The reading of it

נ' נחם, ונמצא בנ' מקומות, האחד חסר חנה הראשון, והשני חסר הנח השני, והשלישי חסרם שניהם, כמו יִאָרְכֶנּוּ א' כתיב יִאָרְכֶנּוּ, וא' כתיב יִאָרְכֶנּוּ, וא' כתיב יִאָרְכֶנּוּ, נמסר עליהן הד קסיעא ריח, וחד קסיעא רגליה, וחד קסיעא יריה ורגליה; וכבר כתבתי בלוחות הראשונות בדבר ח' אופנים אחרים שנוהגים לכתוב על מלות כיוצא בזאת ע"ש: ופירוש פשטין, ונה ידוע כי פשטא הוא שם אחד מן הפעמים המפסיקים, ולפעמים משמין שנים על חיבה אחת, וקורין לה ב' פשטין, כאשר יתבאר בספר טוב טעם בע"ה; והנה הם קראו פשטין לקצת מלות הנקודות בפתח וכל חברותיהן בסגול, כמו אֶעֱלֶה ח' פשטין, כי כל שאר אֶעֱלֶה בסגול, וכן וַיֵּאסְפוּ פשטין, כי כל שאר וַיֵּאסְפוּ: ופירוש וַרְאִין וְרֵאִין הנה ידוע כי וְרֵאִין הוא החקר מן ספק, ובלשון אשכנז גיוויס, ובכסודות שמשו בה ב' מקומות לבר, הא' על השם הקדוש של אדונת הנכתב א' ד' נ' נמסר קל"ד וְרֵאִין או וְרֵאִין; וזה לפי ששם של הויה, שהוא שם של ד' אותיות אינו נקרא ככתבו כי אין לבטא אותו בפה, אך קוראין אותו בכניו אֲדֹנִי, וכן קבלנו קריאתו ממר"ק, לכן הוא נקרא בנקודת וַרְאִין כך דִּהְיֶה, אבל

¹⁴² The eight passages in which *אֶעֱלֶה* is *Hiphil* future are, Exod. iii. 17: Judg. ii. 1: 1 Sam. xxviii. 11: 2 Sam. xxiv. 24: Jerem. xxx. 17; xli. 8: Ps. lxi. 15; cxxxvii. 6. They are enumerated in the Massorah marginalis on Exod. iii. 17.

¹⁴³ The ten passages in which *וַיֵּאסְפוּ* is *Kal* are, Exod. iv. 29: Numb. xi. 32: 1 Sam. v. 8. 11; xvii. 1: 2 Sam. xxi. 13: 2 Kings xxiii. 1: 2 Chron. xxix. 15; xxiv. 11: Jerem. xl. 12. They are given in the Massorah marginalis on Exod. iv. 29, where, however, they are not designated *Pashtin*, as is stated by Levita, but *Psachin*.

with *Jod*; ¹⁴⁰ whereas נָשָׂא, in Ps. xxiv. 4, is not given in the list, because it has simply "a cut-short *Vav*." As a rule, the Massorites do not apply the term *cut-short* to any letter but *Vav*, and hence, also, they call it in one place *long*. Thus, the *Vav* in וַיִּזְחַת *Vajezatha* [Esther ix. 9], is called "elongated," and not *majuscular*; since *Vav majuscular* is the one in בֶּלֶן *belly* [Levit. xi. 42], as you may see in the alphabetical list of the large letters, and the list of the twenty-two verses which have neither a short nor a long letter, that is, neither *Vav* nor *Jod*, as Ps. cv. 11, &c.¹⁴¹

The Massorites also employ the expression קטוע = *cut short*, with regard to a word which has three quiescents, and is spelled differently in three different places, wanting the first quiescent in the first passage, the second in the second passage, and the two quiescents in

¹⁴⁰ The words written with *Vav*, prenominal suffix, third person masculine, and read with *Jod*, mostly suffix, first person, are as follows:—

מִצְוֹת	Dent. v. 10	דִּרְחֻצוֹ	Isa. lii. 2	וְיִצְחָק	2 Chron. xxxii. 21
תִּשְׁבֹּת	Joah. vi. 9	עֲצוֹת	Isa. xlv. 11	נָדוּ	Ps. xi. 1
אָנוּ	1 Sam. xxii. 17	מִשְׁעֹת	Isa. lx. 21	חֲסוֹת	Ps. lix. 11
לָבוֹת	1 Sam. xxv. 8	תִּקְרָא	Jerem. iii. 19	רַעְיוֹנוֹ	Ps. cviii. 7
נִשְׁכָּח	2 Sam. v. 8	חֲשׂוֹנוֹ	Jerem. iii. 19	כָּחוֹ	Ps. cii. 24
בְּמִשְׁחָה	2 Sam. xviii. 13	אֲכָלוֹ	Jerem. li. 34	יִדְעוּ	Ps. cxix. 79
בְּעִינֵי	2 Sam. xii. 9	הִסְמָנוֹ	Jerem. li. 34	הִרְאִינוּ	Ps. lxxi. 20
יִשְׁכָּחוּ	2 Sam. xxi. 16	הִצִּינוּ	Jerem. li. 34	חֲדִינוּ	Ps. lxxi. 20
דָּרְכוּ	2 Sam. xxii. 33	בָּלַעְנוּ	Jerem. li. 34	יִזְכְּרוּ	Job xxx. 11
הִעֲבִינוּ	2 Sam. xxiii. 8	דִּרְחִינוּ	Jerem. li. 34	בָּמוֹ	Job ix. 30
חֲפָצוֹ	2 Sam. xxiii. 85	יָדוּ	Ezek. i. 8	אֵל	Prov. xxxi. 2
רָגְלוֹ	1 Kings v. 17	חֲחִירוֹ	Ezek. xxxii. 32	אֲשֶׁרֵנוּ	Dan. iii. 19
וְקִישׁוֹ	1 Kings xv. 15	רָנוּ	Hos. viii. 12	לְשִׁרְשׁוֹ	Ezra vii. 26
נִבְאָה	2 Kings xvii. 13	יִשְׁבוּ	1 Chron. ii. 55	וְיַעֲשֶׂה	Ezra x. 37
הִבְאִי	Isa. xvi. 3	בָּנוּ	1 Chron. vi. 11	יָדוּ	Ezra x. 43
הִבְרִי	Isa. xlvii. 13	בָּנוּ	1 Chron. xxii. 7	רַעְנוּ	Nehem. xii. 9

From this list, which is given in the Massorah marginalis on 1 Sam. i. 1, it will be seen that there are forty-eight such instances, and not forty-one, as is stated by Levita. It is however to be remarked, that in both the Massorah marginalis on 1 Sam. i. 1, and the Massorah finalis under the letter *Vav*, p. 27 b, col. 1, where reference is made to this rubric, it is also stated that there are only forty-one such instances; whilst in the Massorah marginalis on Jerem. i. 1, where the list is repeated, it is simply headed by "these are the words" (אֵלֶּה הַדְּבָרִים), &c., without specifying the number. The *Ochia Ve-Ochia*, section cxxxvi., pp. 34, 106, &c., where the list is also given, states that there are forty-seven instances, and the whole number is duly given.

¹⁴¹ The twenty-three verses which have neither *Vav* nor *Jod* are as follows:—Exod. xx. 13, 15: Ps. cv. 11: 1 Chron. xvi. 18: Numb. vii. 14, 20, 26, 32, 34, 44, 50, 56, 62, 68, 74, 80: Lament. iii. 65: Josh. xii. 13, 14, 15: 1 Chron. i. 24: Ps. xix. 12: 1 Chron. xxiv. 14. They are given in the Massorah marginalis on Numb. vii. 14, where, however, the heading of the rubric, as well as the Massorah parva, states that there are only (כ"ב) twenty-two such verses; whilst the Massorah marginalis on Psalm cv. 11, which simply gives the heading, like Levita, most distinctly remarks that there are twenty-three (כ"ג) such verses. The apparent discrepancy is to be accounted for by the fact, that the four commandments, which form in our Bibles four distinct verses (viz., Exod. xx. 13-16), are alternately counted in the Massorah as one verse, and as two verses, according to the two different systems of accentuation.

alphabetical list of words with small letters.¹⁸⁰ In the Massorah, every one of the large letters is called *majuscular*, and of the small letters *minuscular*, as בְּרֵאשִׁית in the beginning [Gen. i. 1] is marked *Beth majuscular*, and וַיִּקְרָא and he called [Levit. i. 1] is marked *Aleph minuscular*.¹⁸¹ In the correct Codices the small *Vav* is not called *Vav* = *minuscular*, but *קטעניא*, that is, *cut off from below*. Thus, שָׁלוֹם *peace* [Numb. xxv. 12] is marked "*Vav* cut off," נַפְשׁוֹ *his soul* [Ps. xxiv. 4] is marked "*Vav* cut off," &c.

Now I am astonished that all the commentators whom I have consulted should take this word נַפְשׁוֹ *his soul*, as *Kethiv*, and remark that the *Keri* is נַפְשִׁי *my soul*. Indeed I have also seen some Codices of the Massorah which have the same. But there is no doubt that is a blunder committed by transcribers, who confounded the word נַפְשׁוֹ in question with נַפְשִׁי, in Job xxxiii. 28, which is נַפְשִׁי in the *Keri*, and which is included in the list of forty-one words, written in the text with *Vav* and read in the margin

majuscular letters.—would of itself be fatal to the ingenious theory propounded by Mr. W. H. Black, F.S.A., in a paper read before the Chronological Institute of London, (October 4, 1864), that the sum total of the *majuscular* letters is designed to give the date of the composition of the Pentateuch. We shall, however, show, in our forthcoming "*Manual to the Massorah*," other reasons why the *majuscular* letters could never have been intended as *Chronograms*.

¹⁸⁰ The alphabetical list of the minuscular letters, is as follows:—

וַיִּקְרָא	Levit. i. 1	וַיִּהְיֶה	Numb. xxi. 24	בְּסוּפֹה	Nahum i. 8
הָב	Prov. xxx. 15	תֵּשׁ	Dent. xxxii. 18	בְּסִכָּה	Ps. xxvii. 5
וְגוֹשׁ	Job vii. 5	וּלְבַכְתָּה	Gen. xxiii. 12	לְעוֹת	Lament. iii. 36
אֲרָם	Prov. xviii. 17	לֹא	Lament. i. 2	בְּשֹׁמְרָא	Dan. vi. 20
בְּהִבְרָא	Gen. ii. 4	מִמֵּרִים	Dent. ix. 24	וְיִזְוֹת	Jerem. xiv. 2
וּנְפִשׁ	Ps. xxii. 30	מִקֹּדֶרֶת	Levit. vi. 2	פָּרַץ	Job xvi. 14
שָׁלוֹם	Numb. xxv. 12	וּמִהֲרָתִים	Nehem. xiii. 30	בְּקִמְיָהֶם	Exod. xxxii. 25
לִשְׂאָ	Ps. xxiv. 4	נָעוּ	Nahum i. 8	קָלְתִּי	Gen. xxvii. 46
וְיִזְוֹת	Esth. ix. 9	וּנְרָנָן	Prov. xvi. 28	רִאשִׁית	Exod. xxxiv. 26
חָף	Job xxxiii. 9	וּנְבוֹשֻׁזָן	Jerem. xxxix. 13	פִּרְסִינְדָתָא	Esth. ix. 7
מִכְעֹז	Lament. ii. 9	אֲרָ	Isa. xlv. 14	פִּרְמִשָּׁהָא	Esth. ix. 9

The list is given in the Massorah finalis under the letter *Aleph*, p. 1 a, col. 1, and in the Massorah marginalis on Levit. i. 1. In the *Ochla Ve-Ochla*, section lxxxiv., pp. 25 and 89, which also gives this list, the following variations occur: יִצְפָּנִי (Ps. xxvii. 5) is put under the *Nun*, as having the second *Nun* smaller, whilst נָעוּ (Nahum i. 8) is omitted. The three instances which represent the final *Nun* are also omitted; but they are, however, given under a separate rubric (comp. section clxxviii., with the Massorah marginalis on Isa. xlv. 14: Prov. xvi. 28: Jerem. xxxix. 14). Neither does the *Ochla Ve-Ochla* give בְּקִדְרִים (Exod. xxxii. 25) under *Koph*, and רִאשִׁית (Exod. xxxiv. 26) under *Resh*, which are also omitted from the list given in the Massorah marginalis on Levit. i. 1. Like the Massorah marginalis on Levit. i. 1, the *Ochla Ve-Ochla* rightly marks מִרְסֻמָּהָא (Esther ix. 9) as having both a smaller *Resh* and *Tav*.

וַיִּהְיֶה בְּיָמֵינוּ אוֹחִיוֹת קְטָנוֹת,¹⁸⁰ וּבְמִסְוֵרָה קְרָאוּ לְכָל אֶחָת מִהֶגְדֻלוֹת רִבּוּאָה, וְהַקְטָנוֹת וְעִידָא, כְּמוֹ בְּרֵאשִׁית בְּיָמֵינוּ דְּבִתָּא, וְהִקְטָא אֶלֶף וְעִידָא; חֲזָנָה בְּמִסְוֵרוֹת הַמְדִּיקוֹת לֹא קְרָאוּ הוּיִין הַקְטָנָה וְיִין וְעִידָא, אֲך' וְיִין קְטִיעָא, פִּירֻשׁ קִצּוֹנָה מִקָּטָה מִלְּמַסָּה, כְּמוֹ אֵת בְּרִיחֵי שָׁלוֹם וְיִין קְטִיעָא; וְכֵן לֹא נִשְׂא לִשְׂוֹא נִקְטָו וְיִין קְטִיעָא:

וְתַמְהָתִי אֲנִי עַל כָּל הַמְפָּרְשִׁים אֲשֶׁר רָאִיתִי שֶׁלֹּא פִי כָלָם הוּא כּוֹדֵב נִקְטָו וְקִרִי נִקְטָו, וְכֵן רָאִיתִי בְּרֹב נִזְכָּרוֹת הַמְסוֹרָה; וְאִין מִסָּךְ כִּי הוּא מַעוֹת סוּפְרִים, וּמַעוֹ בֵּין זֶה וְכֵן פֻּרַח נִקְטָו מִקְטָב בְּשׂוֹרָה, שְׂוֹרָה קִרִי נִקְטָו; וְכֵן רָאִיתִי נִמְנָה עִם מִיָּא מִלֵּין דְּכַחֲבִין

whereas תיבה, they employ to designate what is written down in a book, as, for instance, when they say, "every word which requires *Lamed* at the beginning, takes *He* at the end," ¹⁸⁷ "the initials of words," "the end of words," &c.; but not מלות. Yet I have found that some grammarians make no distinction between the two expressions, and call them both מלה, but I have not found it so in the writings of the ancients.

The meaning of קטעין is *breaking off, cutting off*; so the Jerusalem Targum renders וקטעין [Exod. xxxix. 8] by וקטע, and יפליח [Job xvi. 18] by יקטע. Now it is well known that there is an alphabetical list of words with large letters, ¹⁸⁸ and that there is another

תיבה לא אמרו רק על מלה הכתובה בתוך הספר, כמו שאמרו כל תיבה הצריכה למ"ד בתחלה המל"ה כסופה; ¹⁸⁷ וכן ראשי תיבות, סוגי תיבות, ולא נאמר ראשי מלות, סוגי מלות; אך מצאנו קצת חמדרקים לא הכדילו ביניהם וקראו לשניהם מלה, ולא נמצא כן בדברי חקדמונים: ופירוש קטעין מלשון קצצה וכריחה, כמו וקטע פחילים דתנ"ך ירושלמי וקטע יתרון, וכן יפליח כליותי יקטע כליותי; וזנה ידוע כי נמצא א"ב מן אותיות גדולות, ¹⁸⁸

¹⁸⁷ The axiom of the Rabbins, to which Levita refers, has already been discussed, *vide supra*, p. 178.

¹⁸⁸ The alphabetical list of words in the Hebrew Scriptures, written with majuscular letters, is as follows:—

אדם . . . 1 Chron. i. 1	שבלו . . . Job ix. 34	שטע . . . Deut. vi. 4
בראשית . . . Gen. i. 1	יגול . . . Numb. xiv. 17	בשטרפא . . . Dan. vi. 20
דחתלה . . . Levit. xiii. 38	ורנה . . . Ps. lxxx. 16	ורבעתיף . . . Gen. xxx. 42
אחד . . . Deut. vi. 4	ירשלכם . . . Deut. xxix. 27	לא . . . Isa. lvi. 10
הלהיחה . . . Dent. xxxii. 6	מלכי . . . Prov. i. 1	קן . . . Ps. lxxxiv. 4
וירחא . . . Esther ix. 9	נצר . . . Exod. xxxiv. 7	אחד . . . Exod. xxxiv. 14
זכר . . . Mal. iii. 22	לילי . . . Ruth iii. 13	שש . . . Song of Songs i. 1
חור . . . Esther i. 6	מסעטן . . . Numb. xxvii. 5	ורלכר . . . Esther ix. 29
	סוף . . . Eccles. xii. 18	

This list is given in the Massorah marginalis on Gen. i. 1; in the Massorah marginalis on 1 Chron. i. 1, however, where the list is repeated, the following alterations are made, נדון (Levit. xi. 42), is substituted for וירחא (Esther ix. 9); ורלכר (Eccles. vii. 1) for שבלו (Job ix. 34); both מסעטן (Numb. xxvii. 5), and ורבעתיף (Gen. xxx. 42), are omitted; and תמים (Dent. xviii. 13) is substituted for ורלכר (Esther ix. 29). In the *Ochla Ve-Ochla* again, where the list is also given, section lxxxiii., p. 88, נדון (Levit. xi. 42) is substituted for וירחא (Esther ix. 9). מלכים (Dan. vii. 10), representing final *Mem*, is added; ורנה (Ps. lxxx. 16) is given instead of נצר (Exod. xxxiv. 7); and ורבעתיף (Gen. xxx. 42) is omitted. The *Ochla Ve-Ochla*, moreover, (section lxxxiii., p. 82), gives another alphabetical list of majuscular letters contained in the Pentateuch alone, which is as follows:—

אשרף . . . Deut. xxxiii. 29	יגול . . . Numb. xiv. 17	שטע . . . Deut. vi. 4
בראשית . . . Gen. i. 1	דחתמלכרם . . . Dent. xxviii. 68	ופחלחלו . . . Dent. xxxii. 5
דחתלה . . . Levit. xiii. 38	ורנך or ורן . . . Deut. ii. 38	ורבעתיף . . . Gen. xxx. 42
אחד . . . Deut. vi. 4	ירשלכם . . . Deut. xxix. 27	לא . . . Exod. xi. 8
הלהיחה . . . Dent. xxxii. 6	מלח . . . Numb. xxiv. 5	ציץ . . . Exod. xxviii. 36
נדון . . . Levit. xi. 42	שלישם . . . Gen. i. 28	קן . . . Deut. xxii. 6
הכלה . . . Gen. xxxiv. 31	נצר . . . Exod. xxxiv. 7	אחד . . . Exod. xxxiv. 14
חלילי . . . Gen. xlix. 12	מסעטן . . . Numb. xxvii. 5	שש . . . Dent. iii. 11
זכר . . . Exod. ii. 2	ורחם . . . Numb. xiii. 30	תמים . . . Dent. xviii. 18

This extended list—and be it remembered that even this list does not give *all* the

serve, and to Him thou shalt cleave, and by His name thou shalt swear" [*ibid.*, x. 20].¹⁸⁶ This they do not call **מִלָּה**, which is the Chaldee translation of **מִלָּה**, in order that it might not be confounded with the expression **מִלָּה**.

Let me now explain the term **מִלָּה**. Now it is well known that the ancients called every word **מִלָּה**, and I have instituted great search to find out the reason for it, but could not discover the meaning of it, seeing that this expression only occurs to denote the ark of Noah [Gen. vi. 14-16], and the ark in which Moses was exposed [Exod. ii. 8, 5], translated by the

Chaldees **מִלָּה**. The Massorites make the plural of **מִלָּה** to be **מִלִּים**, according to the analogy of the Hebrew **מִלָּה** or **מִלִּים** words, from **מִלָּה** word, which is only found in Job. Many, indeed, are of opinion that there is no difference between the expressions **מִלָּה** and **מִלִּים**.

Now I submit that there is a difference between them, since the expression **מִלָּה** denotes a word uttered by the mouth when speaking, as it is used in the writings by our Rabbins of blessed memory; *ex. gr.*, "and they repeated after him [מִלָּה] word [בְּמִלָּה] for word,"

¹⁸⁶ The Massorah differs as to the number of these instances. Thus, on Isa. i. 1, the Massorah marginalis (as Levita in the text before us) remarks that there are four such pairs, and enumerates them as follows:—

אֶת יְהוָה אֱלֹהֶיךָ חֲרָא וְאֶת הָעֵבֶר וְנִשְׁמַח חֲשֹׁבֶה	Deut. vi. 13.
אֶת יְהוָה אֱלֹהֶיךָ חֲרָא אֶת הָעֵבֶר וְנִשְׁמַח חֲשֹׁבֶה	Deut. x. 20.
עַל שֵׁי שְׁנַיִם עֵדִים אֵל שְׁלֹשָׁה	Deut. xvii. 6.
עַל שֵׁי שְׁנַיִם עֵדִים אֵל עַל שֵׁי שְׁלֹשָׁה עֵדִים	Deut. xix. 15.
וְלֹא אֶבֶר שְׂמוֹעַ	Isa. xxviii. 12.
לֹא אֶבֶר שְׂמוֹעַ חֲרָא יְהוָה	Isa. xxx. 9.
וְאֶמְלֵךְ עַל כָּלִי וְאֶעֱשֶׂה וְאֶמְלֵךְ	Ezek. ix. 8.
וְאֶמְלֵךְ עַל כָּלִי וְאֶעֱשֶׂה קֹל בְּדֹל וְאֶמְלֵךְ	Ezek. xi. 13.

In the Massorah marginalis on Ezek. xi. 13, however, it is stated that there are seven such instances, and the following two pairs are added:—

יִרְשָׁנוּ אֶת שֹׁבֵר עֲמִי	Jerem. vi. 14	הַנִּשְׁמָא יִי חֵה מִלֵּךְ הַכְּבֹד	Ps. xxiv. 7, 8
יִרְשָׁנוּ אֶת שֹׁבֵר בֵּת עֲמִי	Jerem. viii. 11	יִרְשָׁנוּ אֶת שֹׁבֵר מִלֵּךְ הַכְּבֹד	Ps. xxiv. 9

There can therefore be but little doubt that the remark in the Massorah finalis, under the letter *Vav*, p. 28 b, col. 4, that there are ten (י) such instances, has arisen from a corruption of the letter *Vav* (ו), than which nothing is more easy and common. In the *Ochla Ve-Ochla*, section cccxxiv., p. 138, the following two pairs are added, as being found (מסוּרָה) apart from those stated in the Massorah:—

קֹל דִּמְעָה לֹא תִּשְׁכַּח	Deut. xii. 16	הַדְּעִים מִדְּהָרִץ	1 Sam. xxviii. 3
קֹל דִּמְעָה לֹא תִּשְׁכַּח	Deut. xv. 23	הַדְּעִי מִן הָרִץ	1 Sam. xxviii. 9

It is also to be added that the pair which forms the fifth in the rubric given in the Massorah marginalis on Ezek. xi. 13, is, in the *Ochla Ve-Ochla*, included in those instances to be found "apart from the Massorah."

וְנִשְׁמָא חֲשֹׁבֶה; ¹⁸⁶ ולא קראו לה את כהרונם
אח או מלך אך מופא, כרי שלא למעו
בינו ובין מלך אח:

ועתה אפשר מלך חיבין; ידוע כי
הקדמונים קראו לכל מלך חיבה, והדבר
בקשתי למצא לזה מעם ולא מצאתי מה ענין
הלות, כי לא נמצא זה חשם בפסוק כי אם
בחיבה נה וחיבת משה, ומתורגמים חיבותא:
ובמסורת אמרו מן חיבה חיבין, כמו שבלשון
עברי נאמר מן מלך מלין, או מלים, ולא
נמצא רק באיוב, ורבים חושבים כי אין הפרש
בן חיבה ומלה:

ואומר אני כי יש הפרש ביניהם, כי
לשון מלה נופל על דבור שמוציא אדם מפיו
בחינוך הלשון, כמו שנמצא בדברי רז"ל,
הם עונין אחרי מלה במלה דומיהן; אבל

עֲלֵיָם with the sign of the accusative before it." So also on תָּמִיד continually [Obad. 16], the Massorites remark, "the scribes mislead by it in writing סָבִיב round about;" and also on עַל יְרוּשָׁלַם over Jerusalem [Eccl. i. 16], "they mislead here by writing בִּירוּשָׁלַם in Jerusalem." Now I have seen the remarks of those Codices, which very correctly do not write דְּטוּעִין which err.

SECTION IX., concerning the terms *Letters, Words, Expressions, Short Letters, Accents, Certainties, and Transpositions*.—It is well known that each one of the twenty-two letters of the alphabet is called אֶת־אֵלֶּף sign, because it is a sign and mark for the utterance of the voice, and in the plural ought properly to be אֶת־אֵלֶּפִים. But to distinguish it from אֶת־אֵלֶּפִים wonders, miracles, it is אֶת־אֵלֶּפִים אֶת־אֵלֶּפִים. The Massorites, however, call it אֶת־אֵלֶּפִים, which is the Chaldee rendering of אֶת־אֵלֶּפִים signs [Gen. i. 14]. Thus, as

in the case of the names where they remark, "there are five verses in which the same names occur, differing only [בְּאֵתֵיהֶן] in their letters," viz., in the Pentateuch, and *Izhar*, and *Hebron*, and *Uzziel* [Exod. vi. 18]; in 1 Chron. *Izhar*, *Hebron*, and *Uzziel* [xxiii. 12], &c;¹⁸⁵ but when it is in the singular, the Massorites call it אֶת־אֵלֶּפִים, just as in the Hebrew. Thus they say, "there are four groups of words, each of which occurs twice in the same book, once with a word less and a letter more, and once with a word more and a letter less." The first of such a pair is, "Jehovah, thy God, thou shalt fear, and Him thou shalt serve, and by His name thou shalt swear" [Deut. vi. 18]; the second, "Jehovah, thy God, thou shalt fear, Him thou shalt

וְלֵעָו כָּל הַנְּהִיגִים, נִסְמַר עָלָיו מִמֶּעֵין בֵּיהֶּם סִפְרֵי לִמְכַתֵּב כָּל הַנְּהִיגִים קָבִיב; וְכֵן לִפְנֵי עַל יְרוּשָׁלַם מִמֶּעֵין בֵּיהֶּם סִפְרֵי לִמְכַתֵּב בִּירוּשָׁלַם; וְרוּחָא אֵינִי דְּבִרֵי הַנוֹסְחָאוֹת הָאֵלֶּה מְדַלָּא כְּחֵיב דְּטוּעִין וְדוּק:

הַמִּצְוָה הַחֲשִׁיעִי בְּאֵתֵיהֶן וְרִנְיָבִין וּמִלִּין וְקִטְעִין וּפְשִׁטִין וּדְרָאִין וּמוֹקְדִין וּמִאוּחִרִים: יְדוּעַ כִּי כָּב הַמְּנוּחָה שֶׁל הָאֵלֶּפֶת בֵּיתָא כָּל אֶחָה נִקְרָא אֶת־אֵלֶּפֶת, שְׂחָדָא אֶת־וֹסִימָן עַל קוֹל מְנוּחָה וּמִבְּמִנְהָ, וּבִלְשׁוֹן רִבְתָּהּ הִיא רִאוּיָהּ לִחְקָא אוֹתוּת; אֵךְ לְחִבְדִּיל בֵּינָם וּבֵין אוֹתוֹת וּמוֹפְתִים קְרָאוּ לָחֵן אוֹחִיוֹר; וּבִמְסוּדָה קְרָאוּ לָחֵן אֶחָד; כְּתוּבָהּ הִיא לְאֵחָתָה לְאֵתֵין; וְכֵן עַם הַכְּנֻזִי, כְּנוֹן ה' פְּסוּקִים דְּמִיִּין בְּשִׁמְחָתוֹן וּמַחְלָפִים בְּאֵתֵיהֶן, כְּנוֹן דְּאוֹרִיתָא יִצְחָר יִזְחָר וְחֵבְרוֹן וְעִזִּיאל, וּבְדִרֵי חִימִים יִצְחָר יִזְחָר וְחֵבְרוֹן וְעִזִּיאל; 185 אֲבָל בִּלְשׁוֹן יִידִד קְרָאוּ לָחֵן אֶת־כָּלִשׁוֹן עֲבָדִי, כְּמוֹ ד' וְנִינֵן מִן ב' בְּסִפְרָא, קְרִמָּה חֶסֶד מִלָּה וְיִידִד אֶת־וְחֵינִי יִידִד מִלָּה וְחֶסֶד אֶת־קְרִמָּה תִּיָּא וְאֵתֵי תִּיָּעֵבֵר וְיִגְשָׁמִי תִּיָּעֵבֵר (דְּבִרִים ו'), וְחֵינִינָא אֵתֵי תִּיָּעֵבֵר וְכֵן תִּיָּעֵבֵר

¹⁸⁵ The meaning of the Massoretic remark which Levita quotes is, that though the four names אֶת־אֵלֶּפִים Amram, Izhar, Hebron, and Uzziel, are exactly the same in all the five passages in which they occur, as far as the words themselves are concerned, yet the letter *Var* or the conjunctive is placed differently in each passage, as will be seen from the following enumeration of them:—

וְנִי קָהָת עֲמָרָם יִצְחָר חֵבְרוֹן וְעִזִּיאל	Exod. vi. 18.
וְנִי קָהָת עֲמָרָם יִצְחָר חֵבְרוֹן וְעִזִּיאל	1 Chron. vi. 8.
וְנִי קָהָת לִמְשֻׁחֹתָם עֲמָרָם יִצְחָר חֵבְרוֹן וְעִזִּיאל	Numb. iii. 19.
וְנִי קָהָת עֲמָרָם יִצְחָר חֵבְרוֹן וְעִזִּיאל	1 Chron. v. 28.
וְנִי קָהָת עֲמָרָם יִצְחָר חֵבְרוֹן וְעִזִּיאל	1 Chron. xxiii. 12.

They are given in the Massorah marginalis on Exod. xvi. 18, where, however, the instance in Numb. iii. 19 is omitted, though the rubric states that there are five such passages. The *Ochla Ve-Ochla*, section cclxxxviii., pp. 54, 152, &c., rightly supplies this omission.

רמבר אשר על פני; that is, there does not exist in the Bible the phrase *upon the face of*, for which the conjectural reading substitutes *אשר על פני* *which upon the face of*. Hence they explain all the expressions *מכירין* in the Massorah as *correct opinion*, but it does not appear correct to me, since according to this interpretation it ought more correctly to have been written *מסתברין*.

There are Codices in which the Massoretic remark on some words is, "imaginary readings and misleadings," or, "misleadings and imaginary readings;" but this is nothing more than an additional explanation. The word *misleadings*, however, occurs sometimes without the expression *imaginary reading*, and this is mostly the case when it refers to verses; as, for instance, "the three verses in which the scribes mislead with regard to the end of the verse, one is 'and to thy seed for ever' [Gen. xiii. 15], the second 'and in thy seed for ever' [Deut. xxviii. 46], and the third 'and in thy seed for ever' [2 Kings v. 27]." ¹⁸³ To the same effect, also, are the four verses which mislead in connection with the priesthood, ¹⁸⁴ and the two ends of verses which are misleading with regard to *Dagesh* and *Raphe*, viz., *לְקַלֵּךְ* to curse thee [Deut. xxiii. 5], which has *Dagesh*, and *מְקַלֵּךְ* cursing thee [Eccles. vii. 21], which is *Raphe*, and the mnemonical sign of which is *פְּכָה*; that is, the first *Kaph* has *Dagesh*, and the second *Kaph* is *Raphe*. As to the verses which mislead with regard to the accents, they are exceedingly numerous, but this is not the place to expatiate upon them.

You must moreover notice, that the word *מטעין* cannot mean that men err in these words by reading them so and so, for it is the *Hiphil* which is causative. It denotes that the scribes mislead the reader. Hence, I have found it remarked in accurate Codices on *עוֹנֵם* *their iniquity* [Numb. xviii. 28], "the scribes mislead thereby in writing *אֶת*

במקרא על פני שהסברה נותנת לחיות *אֶת* על פני; וכן מפרשים כל סבירין שבמסורת לשון סבא, אבל לא סבירא לי, כי לפי זה היה להם לכתוב *מסתברין* דיוק:

ויש נוסחאות שנמשך על קצה המלוח סבירין ומטעין, או מטעין וסבירין, ואינו אלא חוספת ביאור; אבל נמצא מטעין בלי סבירין, הן על הדוב בפסוקים, כגון נ' פסוקים דמטעין בהן בסוף פסוק, וד *וְיִנְחָצְךָ* ע' טלם, וד *וְיִנְחָצְךָ* ע' טלם, וד *וְיִנְחָצְךָ* ע' טלם, וכן במתנור כהונה ד' פסוקים דמטעין בהון; וכן ב' סופי פסוקים דמטעין בהון ברנש דופי, ארם נהדים *וְיִנְחָצְךָ* ברנש, עבדך *מְקַלֵּךְ* ברפי וסימן *פְּכָה* יעשה, רוצה לומר, כ"ף הראשונה דנושה, והשניה דפריה; ומפסוקים דמטעין בהון במעמא הן הדבה מאוד, ואין כאן מקום:

ויש לך לדעת כי מטעין אינו רוצה לומר שמועין בהן בני אדם לקריון כך, כי מטעין הוא מבני הפעל שהוא יוצא לשני, ופירושו הסופרים מטעין את חקדיאם; וכן מצאתי בנוסחאות מדויקות על והם ישאו *עֲלֵם*, מטעין ביה ספרי למכתב *אֶת* *עֲלֵם*; וכן ישו

¹⁸³ These three instances are given in the Massorah marginalis on Deut. xxviii. 46, and in the *Ochla Ve-Ochla*, section cclxviii., pp. 52, 143.

¹⁸⁴ The four verses in which the expression *Levites* (חללים) precedes *Priests* (דוכים) are, Jerem. xxxiii. 21; 2 Chron. xix. 8; xxix. 26; xxx. 21. They are given in the Massorah finalis on Jerem. xxxiii. 21; 2 Chron. xxx. 21; and in the *Ochla Ve-Ochla*, section cclxxx., p. 151.

sons of, as in 1 Chron. iii. 19, &c.¹²⁸ iv. The word *אשר* which, is in four instances supposed to be *אשר* as *which*, and the ten instances in which the reverse is the case, the textual reading having *אשר* and the marginal conjecture being *אשר*.¹²⁹ v. The words in which the *Vav* conjunctive is wanting, as *לא* not [Exod. xxiii. 13], on which it is remarked, "one of those supposed to be *לא* and not." vi. The entire absence of a word from a sentence, as the five passages which are supposed to want *אם* if, and wherein the scribes mislead, *ex. gr.*, Gen. xxiv. 4; 2 Sam. xix. 8, &c.¹³⁰ vii. In the interchange of words, as the three passages in which the text has *מפני* from the face of, and it is supposed to be *מפי* from the mouth, *ex. gr.*, Numb. xxxiii. 8, &c.¹³¹ viii. The nine passages in which the textual reading *על* upon, supposed to be *עד* until, *ex. gr.*, Gen. xlix. 13, &c.;¹³² and ix. The two passages in which the textual reading is *על* upon, and the conjectural reading is *עם* with, *viz.*, Gen. xxx. 40; 1 Sam. xx. 8.

Some, however, explain the word *לכבירין* to think it proper, and submit that it means, "correctly the reading ought to be so and so." This interpretation is strengthened by the fact that the expression occurs in the singular. Thus, in the Massorah on Gen. i. 18, it is remarked *לית*

¹²⁸ The instances in which the conjectural reading substitutes *בן* for the marginal reading *בני*, are not three, as stated in the text of Levita, but four, *viz.*, Gen. xli. 22: Numb. xvi. 8: 1 Chron. ii. 8: vii. 17. Neither is the statement that there are five instances in which the reverse is the case correct, since there are six such conjectural readings, *viz.*, 1 Chron. iii. 19, 21, 23; iv. 17; vii. 35; viii. 34. They are enumerated in the Massorah marginalis on Gen. xli. 22.

¹²⁹ The four passages in which the conjectural reading substitutes *כאשר* for the textual reading *אשר*, are, Exod. xiv. 13: Levit. vii. 36, 38: Numb. iv. 49. They are given in the Massorah marginalis on Levit. vii. 36. The ten instances in which the reverse is the case are, Deut. xvi. 10; xxiv. 8: Josh. ii. 7; xiii. 8; xiv. 2. Jerem. xxiii. 27: Isa. li. 13: Hos. vii. 12: Jonah i. 14: Hag. i. 12. They are given in the Massorah marginalis on Jonah i. 14.

¹³⁰ The passages in which the conjectural reading supplies the particle *אם*, are, Gen. xxiv. 4: 1 Sam. xviii. 25: 2 Sam. xix. 8: Jerem. xxii. 12: 2 Chron. vi. 9. They are given in the Massorah marginalis on Gen. xxiv. 4.

¹³¹ The other two passages in which the conjectural reading has *מפי* for the textual reading *מפני*, are, 2 Sam. xvi. 19: Amos v. 19. They are given in the Massorah marginalis on Numb. xxxiii. 8.

¹³² The nine passages in which the conjectural reading has *עם* for the textual reading *על*, are, Gen. xlix. 13: Josh. ii. 7; xiii. 16: Judg. vii. 22: Jerem. xxxi. 39: Dan. ix. 27: Nehem. xii. 22, 39 (twice). They are given in the Massorah marginalis on Gen. xlix. 13, where, however, the heading, as well as the reference to this rubric made in the Massorah finalis under the letter *Ajin*, p. 49 b, col. 3, states that there are eleven such instances, though it enumerates only nine, which agrees with the text of Levita.

fifth of which are without the *Vav*, whilst the third, fourth, and sixth have *Vav*, viz., *וְאִשֶּׁר וְיִבְלָן*, *Reuben, Gad, and Asher, and Zebulun, Dan, and Naphtali* [Deut. xxvii. 18]. And, v. The verse *שָׂדֵהוּ וְעַבְדּוֹ וְאִמָּתוֹ שׂוֹרוֹ וְחֹמְרוֹ*, *his field, and his man servant, and his maid servant, his ox, and his ass*, in Deut. v. 18, the mnemonical sign of which is *שִׁשׁ קָרָה*, indicating that the words beginning with the two *Shins*, viz., *שָׂדֵהוּ* *his field*, and *שׂוֹרוֹ* *his ox*, are without *Vav*, whilst the others have it.

SECTION VIII., concerning *Imaginary Readings, Misleading, and Variations*.—Know that the expression *סִבְרִין* denotes *incorrect opinion, imagination, fancy, supposition*; that is, when a man thinks or imagines in his heart that it is so and so, but it is not. In German it is *Er meint* or *wähnet*. It has the same meaning in the language of the Mishna, as *I believed*, *וְיִסְבֵּר* as *Daniel*, *אֵל וְהוּא חָשַׁב* *and he thought* [vii. 25]; and in the Chaldee paraphrase, which renders the phrase, “there is a way which is right in the view of man” [Prov. xiv. 12], by “there is a way which man [*רִסְבִּירִין*] *imagine, &c.*”

Thus there are also many words in the Bible which men imagine ought to be so and so, but they are not. As, i The word *מִמֶּנָּה* *from it* [Levit. xxvii. 9], on which the Massorites remark, “one of the six instances supposed to be *מִמֶּנָּה* *from her*,” since the noun *בְּהֵמָה* *a beast*, is feminine. To the same effect are the other instances.¹²⁶ ii. The word *וַיָּבֹא* *and he came*, on which they remark, “one of the eight instances supposed to be *וַיָּבֹאוּ* *and they came*.”¹²⁷ iii. The expression *וַיְבָנִי* *and the sons of* [Gen. xli. 12], “one of the three instances supposed to be *בְּן* *son of*,” and *vice versa*, the five instances in which the textual reading has *בְּן* *son of*, and the conjectural reading is *בָּנִי*

¹²⁶ The six passages in which the conjectural reading in the Massorah proposes *מִמֶּנָּה*, third person singular feminine, instead of the textual reading *מִמֶּנָּה*, third person singular masculine, because of the antecedent to which it refers, and which is feminine, are, Levit. vi. 8; xxvii. 9; Josh. i. 7; Judg. xi. 34; 2 Kings iv. 39; 1 Kings xxii. 43. They are given in the Massorah marginalis on Levit. vi. 8; in the Massorah marginalis on Judg. xi. 34, where five instances only are given, there must therefore be a mistake.

¹²⁷ The eight places in which the conjectural reading is plural, instead of singular, are, Numb. xiii. 22; Ezek. xiv. 1; xxiii. 44; xxxvi. 20; 2 Sam. iii. 22; Ezek. xx. 38; Isa. xlv. 24; Jerem. li. 48. They are given in the Massorah marginalis on Numb. xiii. 22. It must be noticed that they are not all the future with *Vav* conversive.

servile at the beginning of a word, and especially to the *Vav* conjunctive, whilst the expression *Meshamshin* is employed to describe two letters at the beginning or end of a word, whether they are servile or radical, as well as to denote the absence of one of the conjunctive particles, as I have explained it. In some Codices, indeed, this order is reversed, but they are not correct.

§ I shall now explain the expression *Karchin* = *bare*. It is the opposite to the word *Nesibin*, and is only used with regard to the letter *Vav* at the beginning of a word, and then only when there occur in one verse, or in the same section, three or four words or more, some of which have *Vav* at the beginning and some not. In such a case the Massorites mark those words which have *Vav* with *Nesibin* = *with*, whilst those which have not *Vav* are marked with *Karchin* = *bare*, *without*. Thus, for instance:—i. The six verses repeating respectively a word four times, the first two of which are *Karchin* = without *Vav*, and the second two are *Nesibin* = with *Vav*, viz., בֵּין וּבֵין וּבֵין וּבֵין *between, between, and between, and between* [Deut. i. 16], &c.¹²³ ii. The four verses repeating respectively a word four times, the first three of which are *Karchin* = without *Vav*, and the fourth is *Nesib* = with *Vav*, viz., שָׂרֵי שָׂרֵי שָׂרֵי וְשָׂרֵי *rulers of, rulers of, rulers of, and rulers of* [Deut. i. 15], &c.¹²⁴ iii. The two verses containing respectively four words, the first of which is *Karchi* = without *Vav*, and the other three are *Nesibin* = with *Vav*, viz., בְּחוּךְ וּבְחוּךְ וּבְחוּךְ וּבְחוּךְ *in, and in, and in, and in* [Exod. xxxix. 8], &c.¹²⁵ iv. The six words in one verse, the first, second, and

¹²³ The six verses which respectively have the same words four times, twice with *Vav* conjunctive, and twice without it, are,—

Dent. i. 16	בֵּין וּבֵין וּבֵין וּבֵין	מַסֵּי מַסֵּי וּמַסֵּי וּמַסֵּי	Isa. xxi. 15
Dent. xx. 8	אֵל אֵל וְאֵל וְאֵל	בְּעֵר בְּעֵר וּבְעֵר וּבְעֵר	Jerem. xxxiii. 13
1 Kings xviii. 27	כִּי כִי וְכִי וְכִי	לֹא לֹא וְלֹא וְלֹא	Hos. xi. 9

They are given in the Massorah marginalis on Hosea xi. 9.

¹²⁴ The four verses which respectively have the same word four times, in the first instance with the *Vav* conjunctive, and in the other three without it, are,—

Exod. xviii. 21	שֵׁר שֵׁר שֵׁר וְשֵׁר	אֵל אֵל וְאֵל וְאֵל	Pa. xxvii. 9
Exod. xviii. 25	שֵׁר שֵׁר שֵׁר וְשֵׁר	וְךְ וְךְ וְךְ וְךְ	Prov. xxx. 19

They are given in the Massorah marginalis on Exod. xviii. 21.

¹²⁵ The other passage in which the same word occurs four times, the first three times with *Vav* conjunctive, and the fourth without it, is, כִּי וְכִי וְכִי וְכִי, Ezek. i. 10.

list of words which employ *Aleph* and *Beth*, *Beth* and *Gimmel*, *Gimmel* and *Daleth*, *Daleth* and *He*, &c., as *אֲבִינֵר* *Abiner* [1 Sam. xiv. 50], marked "not extant" where we have *Aleph* and *Beth* commencing the word; *בְּנוֹיֹת* in the carcass of [Judg. xiv. 8], marked "not extant;" *גִּדְלִי* *great* [Numb. vi. 5, Prov. xix. 19], marked "not extant;" *רַחֲוִיֹת* *rapid courses* [Judg. v. 22], marked "not extant," &c.¹²⁰ It is therefore evident that in most of these instances the letters are not servile, and that the Massorites mean that they are employed in the pronunciation of the particular word.

Moreover, the redundancy and the absence of the conjunctive particle they likewise mark as *Meshamshin*. Thus, for instance, the six words which respectively occur twice in the same section, the first time with the particle *אֵת*, and the second without it. The first of such a pair is *אֵת אֵת* *that which*, [Gen. xli. 25], and the second *אֵת* *which*, without the particle *אֵת* [Gen. xli. 28].¹²¹ The four words which respectively occur twice in the same section, and which have in the first passage the negative particle *לֹא*, and in the second passage are without it; as the first *לֹא אֲדֹנִי שְׁמַעֲנִי* *not my lord, hear me* [Gen. xxiii. 11], and the second *אֲדֹנִי שְׁמַעֲנִי* *my lord, hear me* [Gen. xxiii. 15], &c.¹²²

As a rule, the difference between *Nesibin* and *Meshamshin* is, that the term *Nesibin* is only applied to a single letter of the

דמשמשין א"ב ב"ג נ"ד ר"ה, כמו אֲבִינֵר לית בְּנוֹיֹת לית גִּדְלִי לית וְרַחֲוִיֹת לית וכו';¹²⁰ הלא דמאח כי על חרוב אין בהן אות השימוש אלא ר"ל דמשמשין במבטא מלה החיא; ונם על ידיון וחסרון מלות הדבק נהנו לכתוב משמשין, כנון ו' וזוין מן ב' ב' בעניינא, קרמא משמש אֵת, וזנינא לא משמש את, כנון קרמא אֵת אֵת האלחים עושה, תנינא אֵת האלחים עושה;¹²¹ וכן ד' וזוין מן ב' ב' בענינא, קרמא משמש לֹא, וזנינא לא משמש לא, כנון קרמא לא אֲדֹנִי שְׁמַעֲנִי, וזנינא אֲדֹנִי שְׁמַעֲנִי;¹²²

והכלל כי החרוש שבין נסיבין ומשמשין הוא שמלת נסיבין לא באה רק על אות אחת מאותיות השימוש שבראש החיבת,

¹²⁰ This list of words, occurring only once, represents another of the anagrammatic alphabets obtained by a similar process to the foregoing, and is denominated *Abdag* (אב דב). The words ranged under the alphabet to which *Levita* refers are as follows:—

אֲבִינֵר	1 Sam. xiv. 50	וְרַחֲוִיֹת	Prov. vii. 16	עוֹשֶׂה	Prov. viii. 26
בְּנוֹיֹת	Jerem. xli. 17	סִירָה Song of Songs viii. 9	יִכָּר	סִבְלִית	Gen. xxx. 37
גִּדְלִי	Numb. vi. 5	יָבֵר	Job xl. 80	צֶקֶק	Isa. xvi. 16
וְרַחֲוִיֹת	Judg. v. 22	קָלָא	Obad. 16	קָרָא	Exod. ii. 20
וְרַחֲוִיֹת	1 Kings i. 41	לֹאֵם	Job vi. 40	רָשָׁם	Dan. vi. 10
וְרַחֲוִיֹת	Job xxxiii. 20	מַנֵּעַ	Prov. i. 15	שָׁחִי	Ps. lxxiii. 28
וְרַחֲוִיֹת	Job xxxii. 6	נִסְחָר	Gen. xxi. 49	חֲרָוִי	Exod. xxii. 29
		סִבְלִית	Ps. cxix. 118		

They are given in the *Massorah finalis* under the letter *Aleph*, p. 1 b, col. 1; and in the *Ochla Ve-Ochla*, section xxxvii. pp. 13, 48, &c.

¹²¹ The six pairs to which *Levita* refers we could not find either in the *Massorah* or in the *Ochla Ve-Ochla*.

¹²² The four words which occur twice in the same sentence, once with the negative particle *לֹא*, and once without it, are as follows:—

לֹא אֲדֹנִי	Gen. xxiii. 11	לֹא עֲשִׂיתִם	Ezek. v. 7
אֲדֹנִי	Gen. xxiii. 15	עֲשִׂיתִם	Ezek. xi. 12
לֹא הָדָר	Levit. xiii. 4	לֹא נִחְשַׁב	1 Kings x. 21
הָדָר	Levit. xiii. 20	נִחְשַׁב	2 Chron. ix. 20

They are given in the *Massorah finalis* under the letter *Lamed*, p. 41 b, col. 4, and in the *Ochla Ve-Ochla*, section ccl., p. 138.

and *He* at the end, viz., *וַיִּשְׁפֹּלָהּ* *and in the valley* [Is. xxxii. 19] &c. vii. Those which employ *He* and *Vav* at the end of the word, as *וַיִּנְהוּ* *and I shall exalt him* [Exod. xv. 2], and *I shall extol him* [*ibid.*] &c.¹¹⁸ And viii. The expressions which terminate with *Kaph Mem*, or *He Mem*, or *Lamed Mem*,—on all these the Massorites remark, *נִסְבִּין מִשְׁמִשִּׁין they employ, and not they take.*

It is moreover to be noticed, that the Massorites not only mark the servile letters, as *Meshamshin*, but also the radical letters. Thus, for instance, the alphabetical list of words which employ *Aleph Tav*, *Beth Shin*, *Gimmel Resh*, &c., as *אֶרְוֹת* *company of* [Gen. xxxvii. 25] is marked “not extant” where we have *Aleph* and *Tav* at the two ends; *בִּיבֹשׁ* *in the withering* [Isa. xxvii. 11] is marked “not extant” where we have *Beth* and *Shin* at the two ends; *וְשִׁי* *rebuke* [Ps. lxxviii. 81], is marked “not extant” where we have *Gimmel* and *Resh* at the two ends.¹¹⁹ Or the alphabetical

p. 44 a, col. 3, the *Ochla Ve-Ochla*, section xviii., only gives two, viz., the fourth and eighth.

¹¹⁸ The words which occur only once with *He* and *Vav* at the end are as follows:—

וַיִּנְהוּ . . . Exod. xv. 2	וַיִּשְׁפֹּלָהּ . . . 2 Chron. xxii. 10	וַיִּנְהוּ . . . Ezek. xvii. 20
וַיִּנְהוּ . . . Exod. xv. 2	וַיִּשְׁפֹּלָהּ . . . Jerem. xlviii. 26	וַיִּנְהוּ . . . Ezek. xxxi. 11
וַיִּנְהוּ . . . Deut. xxxii. 10	וַיִּשְׁפֹּלָהּ . . . Job xviii. 11	וַיִּנְהוּ . . . Isa. xlv. 13
וַיִּנְהוּ . . . Deut. xxxii. 10	וַיִּשְׁפֹּלָהּ . . . Ps. xci. 16	וַיִּנְהוּ . . . Song of Songs v. 6
וַיִּנְהוּ . . . Exod. ii. 10	וַיִּשְׁפֹּלָהּ . . . Ps. xci. 16	וַיִּנְהוּ . . . 1 Chron. xvii. 9
וַיִּנְהוּ . . . 1 Kings xvii. 12	וַיִּשְׁפֹּלָהּ . . . Numb. xi. 12	וַיִּנְהוּ . . . Job xl. 11
וַיִּנְהוּ . . . Jerem. v. 22	וַיִּשְׁפֹּלָהּ . . . Ezek. xliii. 17	וַיִּנְהוּ . . . 2 Chron. xviii. 7
וַיִּנְהוּ . . . Job xxix. 18	וַיִּשְׁפֹּלָהּ . . . 1 Sam. xvi. 7	וַיִּנְהוּ . . . Jerem. xliii. 5
וַיִּנְהוּ . . . Ezek. xxxii. 4	וַיִּשְׁפֹּלָהּ . . . Lam. ii. 16	וַיִּנְהוּ . . . Ezek. xv. 5
וַיִּנְהוּ . . . Nahum i. 18	וַיִּשְׁפֹּלָהּ . . . Ezek. xliii. 14	וַיִּנְהוּ . . . 1 Sam. xxviii. 24
וַיִּנְהוּ . . . Ezek. xlv. 24	וַיִּשְׁפֹּלָהּ . . . Ezek. xiv. 8	

They are given in the Massorah finalis under the letter *He*, p. 22 b, col. 3.

¹¹⁹ It has already been remarked (*vide supra*, p. 190, &c.), that by bending the Hebrew alphabet exactly in the middle, and putting the one half over the other, a variety of anagrammatic alphabets are obtained, which derive their respective names from the first two specimen pairs of letters indicating the interchange. Here we have an alphabetical list of words which occur only once, arranged according to this anagrammatic alphabet, denominated *Atbash* (אֶתְבַּשׁ), that is, the first and last letter of each word in question yields this alphabet. They are as follows:—

אֶרְוֹת . . . Gen. xxxvii. 25	וְשִׁי . . . Song of Songs v. 2	וְשִׁי . . . Ps. xcvi. 11
אֶרְוֹת . . . Dan. vii. 15	וְשִׁי . . . Dan. vii. 9	וְשִׁי . . . Isa. xxx. 4
אֶרְוֹת . . . Isa. xlvii. 11	וְשִׁי . . . 2 Kings xvi. 10	וְשִׁי . . . 2 Kings xxi. 14
אֶרְוֹת . . . Isa. xl. 12	וְשִׁי . . . Job xl. 11	וְשִׁי . . . Judg. xvi. 21
אֶרְוֹת . . . Isa. liv. 15	וְשִׁי . . . Isa. xvi. 4	וְשִׁי . . . Hos. xiv. 4
אֶרְוֹת . . . Isa. xxxvii. 9	וְשִׁי . . . Ezek. xxxi. 7	וְשִׁי . . . Job xiv. 24
אֶרְוֹת . . . Ps. lxxviii. 81	וְשִׁי . . . Exod. iv. 26	וְשִׁי . . . Isa. xxx. 29
	וְשִׁי . . . Esther v. 9	

This list is given in the Massorah finalis under the letter *Aleph*, p. 1 b, cols. 2 and 3; and in the *Ochla Ve-Ochla*, section xxxviii., pp. 13, 49. The latter adds the word *מִתּוֹן*, Deut. ix. 21, whilst the learned Heidenheim remarks that *יִדְדִים*, Prov. xlviii. 18, and *כָּלִי*, Isa. xvi. 3, ought properly to be included in this list.

begin with *Vav* and *Lamed*, as וְכֵן וְכֵן ¹¹⁴ and וְכֵן ¹¹⁵ and for days [Gen. i. 14], וְכֵן ¹¹⁶ and to rule [Gen. i. 18], וְכֵן ¹¹⁷ and thy blessers [Gen. xxvii. 29], &c. ¹¹⁸ iii. The register of words וְכֵן ¹¹⁹ and from the hills [Numb. xxiii. 9], &c. ¹²⁰ vi. The two words which have *Lamed*

לֵב	Gen. xiii. 5	לֵב	Ps. xix. 3	לֵב	Isa. lxi. 2
לֵב	Judg. xxi. 19	לֵב	Job xxxviii. 89	לֵב	Prov. xxvii. 26
לֵב	Isa. x. 17	לֵב	Prov. xxvii. 27	לֵב	Amos v. 7
לֵב	Jerem. xxxv. 4	לֵב	Josh. xix. 47	לֵב	Amos vi. 12
לֵב	Hos. vii. 2	לֵב	Josh. x. 85	לֵב	Gen. x. 5

It will be seen that this list contains fifteen words, though the heading of it in the Massorah states that there are *eleven* (א"י) such instances. Why Buxtorf omits twelve Amos v. 7, and how he came to make it fourteen (י"ד), is difficult to divine. The statement in the text of the *Massoreth Ha-Massoreth*, that there are *nineteen* (י"ט) such words, must be a misprint.

¹¹⁴ For the list of the one hundred and eighteen instances in question, we must refer to the Massorah finalis under the letter *Lamed*, p. 40b, col. 3; p. 41 a, col. 1, as it is by far too long to be inserted here.

¹¹⁵ The list (שכח) of words beginning in one instance only with *Vav* and *Mem*, is as follows:—

וְכֵן	Exod. v. 23	וְכֵן	Ezra iii. 7	וְכֵן	Ruth i. 5
וְכֵן	2 Sam. xxii. 4	וְכֵן	2 Chron. xxii. 7	וְכֵן	Esther ix. 22
וְכֵן	Jerem. iii. 19	וְכֵן	Isa. xli. 9	וְכֵן	Ezek. iv. 10
וְכֵן	Isa. xix. 18	וְכֵן	1 Chron. xii. 36	וְכֵן	Eccles. viii. 12
וְכֵן	Job v. 6	וְכֵן	Isa. xi. 11	וְכֵן	Jerem. xxii. 22
וְכֵן	Ps. cvii. 8	וְכֵן	Ps. lix. 3	וְכֵן	Esther ix. 32
וְכֵן	Isa. xl. 27	וְכֵן	Habak. i. 16	וְכֵן	Jerem. x. 2
וְכֵן	Ps. lix. 13	וְכֵן	Prov. xxx. 14	וְכֵן	Zech. x. 10
וְכֵן	Isa. lli. 12	וְכֵן	Isa. ix. 15	וְכֵן	Ezek. xxxvi. 20

The list is given in the Massorah finalis under the letter *Mem*, p. 44 a, col. 2. Of these twenty-seven, the *Ochla Ve-Ochla*, section xviii., pp. 8 and 31, &c., where this list forms the first part of a lengthy alphabetical register of words beginning with the letters *Vav* and *Mem*, only gives sixteen, and omits Nos. 2, 3, 9, 10, 11, 17, 19, 20, 22, 24, and 26, whilst it adds וְכֵן [Dan. iv. 14].

¹¹⁶ The list (שכח) of words beginning in one instance only with *Vav*, *Mem*, and *Beth*, is as follows:—

וְכֵן	Gen. xxvii. 29	וְכֵן	Dan. viii. 23	וְכֵן	Numb. xxi. 20
וְכֵן	1 Chron. xvii. 27	וְכֵן	2 Sam. vii. 29	וְכֵן	2 Sam. xii. 4
וְכֵן	Job xxiv. 9	וְכֵן	Jerem. xvii. 26	וְכֵן	Isa. xli. 6
וְכֵן	Hos. ix. 11	וְכֵן	Dan. xi. 6	וְכֵן	Isa. lviii. 7
וְכֵן		וְכֵן	2 Sam. viii. 8		

These instances are given in the Massorah finalis under the letter *Mem*, p. 44 a, col. 2. Of these thirteen words, the *Ochla Ve-Ochla*, section xviii., only gives five, omitting Nos. 5, 6, 7, 8, 9, 10, 11, and 12, whilst it adds וְכֵן 2 Chron. xix. 7. It must be added that וְכֵן is not unique, inasmuch as, besides Hos. ix. 11, quoted in the Massorah finalis, it occurs in Job xxxi. 8.

¹¹⁷ The list (שכח) of words beginning in one instance only with *Vav*, *Mem*, and *Gimmel*, is as follows:—

וְכֵן	Exod. xxviii. 40	וְכֵן	Numb. xxxv. 2	וְכֵן	Isa. li. 7
וְכֵן	Numb. xxxiii. 9	וְכֵן	Numb. xxxv. 4	וְכֵן	Ps. xli. 17
וְכֵן	Exod. iii. 22	וְכֵן	Josh. xxi. 42	וְכֵן	Malachi ii. 12
וְכֵן	Numb. xxxvi. 3	וְכֵן	Job xxxi. 20	וְכֵן	Isa. liv. 9

Of these twelve words, which are given in the Massorah finalis under the letter *Mem*,

other instances have *Kaph*, as *בְּמִנְחָה* *in the offering* [Gen. xxxii. 21], *בְּחֹל* *in the sand* [Exod. ii. 12], &c., for in all other instances it is *בְּמִנְחָה* as an offering, and *בְּחֹל* as sand.¹¹¹ On the contrary, again, there is an alphabetical list of words which begin with *Kaph*, and which have no parallel in any other passage, as *בְּבֹקֶר* as in the morning [Job xi. 17], and *בְּיִשְׂרָאֵל* as in Israel [2 Sam. vii. 28], being in all other instances *בְּבֹקֶר* in the morning, and *בְּיִשְׂרָאֵל* in Israel.¹¹² As to the letter *ṭ* there are many alphabetical lists, rows, and registers of pairs, of words which have this prefix and which have it not. All of these are enumerated in the beginning of the work entitled *Ochla Fe-Ochla*, which I mentioned in the Poetical Introduction, which see [*supra*, p. 98]; some of them I also cited in the preceding Sections.

Let me now explain the use of the word *משמשין*, which is as follows:—When words begin with two of the servile letters, *Beth*, *Vav*, *Kaph*, *Lamed*, and *Mem*, the Massorites do not mark them *נסיבין* they have taken, but *משמשין* they employ. Thus, for instance: i. The nineteen words which employ two *Lameds* at the beginning, and which have no parallel, as *לְלוֹט* to Lot [Gen. xiii. 5], *לְלִבְנָה* to Libnah [Josh. x. 92], &c.¹¹³ ii. The hundred and eighteen words which

¹¹¹ The twenty-nine words which occur only once with the prefix *Beth*, and which in all other passages have *Kaph*, are as follows:—

במנחה . . . Gen. xxxii. 21	בראשנים . . . 2 Sam. xxi. 9	בשלים . . . Job xxiv. 5
בחול . . . Exod. ii. 12	בשש . . . Zech. x. 5	בשכרו . . . Prov. xxxi. 23
בשבע . . . Exod. xvi. 8	ובדברך . . . 1 Kings xviii. 36	בחם . . . Isa. xviii. 4
בשבעה . . . 2 Chron. xx. 29	ברצונו . . . Ps. xxx. 6	ובמנחת . . . Ezra ix. 5
בארבה . . . Exod. x. 12	ברביבים . . . Ps. lxxv. 11	ובמשפחך . . . Nehem. ix. 29
בעבר . . . Exod. xxxiii. 22	בעגלי . . . Ps. lxxviii. 31	בכלחך . . . Ezek. xliii. 23
במסלה . . . 1 Sam. vi. 12	במחלקותיהם . . . 2 Chr. xxxi. 17	בנרכת . . . Prov. xi. 11
בשלש . . . Isa. xvi. 14	במחלקה . . . 2 Chron. xxxi. 15	בלה . . . Lament. iii. 4
בקרא . . . Jerem. xxxvi. 13	במחלקות . . . 2 Chron. viii. 14	בהללים . . . 1 Kings i. 40
בענקים . . . Josh. xiv. 15	ובהרצאים . . . 2 Chron. xxxiv. 14	

They are given in the Massorah finalis under the letter *Beth*, p. 14 a, col. 3. The *Ochla Fe-Ochla*, section ccxv., pp. 45, 128, which also gives this list, omits *בשמים* (2 Chron. xx. 29), and *במחלקותיהם* (2 Chron. xxi. 17), whilst it adds *ברמיה* (Gen. v. 1), and *במסמרותיהם* (2 Chron. xxxi. 17).

¹¹² As the list, of which the above are examples, contains upwards of one hundred and forty words, making it too long to be given here entire, we must refer the reader for it to the Massorah finalis under the letter *Kaph*, p. 38 a, cols. 1 and 2, and the *Ochla Fe-Ochla*, section xix., pp. 9, &c., 34, &c.

¹¹³ The Massorah finalis, under the letter *Lamed*, p. 40 b, col. 3, gives the following list of words which have two *Lameds* at the beginning, viz.:—

which see.¹⁰⁷ The Massorites, too, employ this expression. Thus, three verses are alike (מורדפים), each one having seventy-two letters; viz., Exod. xiv. 19–21,¹⁰⁸ so also the six verses which are alike, each having five biliteral words, as כִּי נָם לִי נָם [Gen. xxxv. 17], וְהָ לָךְ בֶּן לָךְ לָא [1 Kings iii. 26], &c.;¹⁰⁹ and the six words which are alike, each having a letter repeated thrice, as בָּבֶבֶת in the apple [Zech. ii. 12], חַנְּנִי pity me [Ps. ix. 14], &c.¹¹⁰

SECTION VII., concerning the Presence and Absence of Serviles. —Mark that נָסִיב denotes taking. Thus, in the Targum, לָקַח he took [Gen. ii. 22] is rendered by נָסִיב; likewise לָקַח the takers of [Gen. xix. 14], is translated in the Targum נָסִיב. This is also the case with the word לָקַח, whenever it occurs in the preterite and participle, it is always rendered in the Targum by נָסִיב to take; whilst the infinitive, imperative, and the future are always rendered by סִיב, with the radical Nun omitted.

Now the Massorites were in the habit of marking the prefixes with the expression *Nesiba*, and more especially the letters *Beth*, *Vav*, *Kaph*, *Lamed*, and *Mem*. Thus, for instance, they give a list of twenty-nine words which have the prefix *Beth*, and which in all

¹⁰⁷ The "Section on the Different Kinds of Words" constitutes the second of the four sections, composing the work entitled "The Sections of Elias" (comp. p. 54, &c., ed. Prague, 1793), a description of which has already been given, *vide supra*, p. 18, &c.

¹⁰⁸ From the fact that these three verses have respectively seventy-two letters, great mystery has been assigned to them from time immemorial. They have been identified with the Divine name, which consists of seventy-two words, or, according to Ibn Ezra, of the number seventy-two, viz., י' 10 + י"ד 15 + י"ז 21 + י"ח 26 = 72; or the tetragrammaton, with each letter written out fully, viz., י' 15 + י"ד 22 + י"ז 20 = 72. Comp. Raahi on *Succa*, 45 a; Nachmanides, *Introduction to his Commentary on the Pentateuch*; Ibn Ezra, *Commentary on Exodus* xiv. 19–21; xxxiii. 21; Ginsburg, *the Kabbalah*, p. 50, &c.

¹⁰⁹ The other three verses which respectively have five biliterals following each other are, Gen. vi. 10: 1 Sam. xx. 29: Nehem. ii. 2. They are noted in the Massorah parva on each verse, and the whole list is given in the Massorah marginalis on 1 Kings iii. 26, and Nehem. ii. 2. The text of three editions of the *Massoreth Ha-Massoreth* states that there are six (6) such verses, but as this is contradicted by the explicit declarations of the Massorah, we have no doubt that it is a misprint, and have therefore corrected the text.

¹¹⁰ The other four words in which the same letters follow three times are, מַסְכֶּלֶה (Ps. cv. 18); וְכִכְבִּי (1 Chron. xvi. 20); וְכִכְבִּי (Nehem. ix. 28); וְכִכְבִּי (2 Chron. xv. 6). Comp. *Ochla Ve-Ochla*, section cclxvii. pp. 52, 148.

king line, is always like it. Moreover, when two words habitually occur in the same verse, the first without *Vav* conjunctive and the second with *Vav* conjunctive, then wherever the one with the *Var* occurs, and its companion without the *Vav* does not precede it, the Massorites note on the word in question the number of instances in which it is to be found alone. Thus, for instance, on *וְלִמְעַן* and *in order that*, the Massorites remark, "it occurs nine times alone, as Exod. ix. 16, &c.;¹⁰¹ and when *לִמְעַן* is followed by *וְלִמְעַן* it is the same," that is, in every verse where *לִמְעַן* occurs, and is followed by *וְלִמְעַן*, it is like it, as *לִמְעַן תִּירָא אֶת יְהוָה אֱלֹהֶיךָ*.

וְלִמְעַן תִּירָא אֶת יְהוָה אֱלֹהֶיךָ that thou mayest fear Jehovah, thy God,—so that thy days may be prolonged [Deut. vi. 2], &c. Thus, also, *וְלִפְנֵי* and *before the face of*, "is sixteen times alone," as Numb. xxvii. 21; and wherever *לִפְנֵי* before, is followed by *וְלִפְנֵי* and *before*, it is like it, as *וְלִפְנֵי מֹשֶׁה וְלִפְנֵי אֶלְעָזָר* before Moses and Eliezer [Numb. xxvii. 2].¹⁰²

There are, moreover, some words which are called *unique*, because of the word with which they are construed, and which construction has no parallel. Thus, *אַתָּה* thou occurs eighteen times alone, as *אַתָּה זֶה* thou this, "without parallel;" *אַתָּה תִּהְיֶה* thou shalt be, "has no parallel," &c.¹⁰³ Also *וְאַתָּה* and *thou*, "is eight times alone;" as *וְאַתָּה*:

דְּכוּחָה; וְכֵן כִּשְׁשׁ ב' מִלֵּחַ שֹׁדֶרֶן לְבָא בַּפֶּסֶק אֶחָד, הִיאָשֹׁנָה בְּלֹא ו' חֲחֹבֶה הַשְׁנִית עִם הַי"ו, כִּלְכַּל מְקוֹם שֶׁנִּמְצָא אֶחָד שֶׁעִם הַי"ו, וְאִין לִפְנֵי חֲבֻרָה בְּלִי ו' חֲבֻרָה עַל הַמִּלָּה הַיָּדֵא כִּךְ וְכִךְ יִחְדָּדִין; וְהַמִּשְׁל כִּמוּ לִמְעַן מִיִּחְדָּדִין, כִּמוּ לִמְעַן חֲסֹפֶה בְּאוֹנֵי בִנְךָ,¹⁰¹ וְכִל לִמְעַן לִמְעַן דְּכוּחָה, פִּדּוּשׁ כֵּל פֶּסֶק שֶׁנִּמְצָא בִּי לִמְעַן וְאַחֲכַי וְלִמְעַן דְּכוּחָה, כִּמוּ לִמְעַן חֲדָא אֶת יְהוָה אֱלֹהֶיךָ, לִמְעַן יִאֲרִיכוּן יְמֵיךָ וְדוּמִיָּה; וְכֵן לִפְנֵי י"ו יִחְדָּדִין, כִּמוּ לִפְנֵי אֶלְעָזָר חֲבֹן יַעֲקֹב,¹⁰² וְכִל לִפְנֵי דְכוּחָה, כִּמוּ חֲעֻסְדָּהּ לִפְנֵי מִשָּׁה לִפְנֵי אֶלְעָזָר:

וְיֵשׁ מִלֵּם הַנֶּקֶדִים מִיִּחְדָּדִין מִצֵּד הַמִּלָּה הַנִּסְמָכָה אֵלֶיהָ, וְאִין לֹא דוּמִיָּה, כִּנּוּן אֶתָּה י"א יִחְדָּדִין, כִּמוּ אֶתָּה זֶה לִיִּת דְּכוּחָה, אֶתָּה תִּהְיֶה לִיִּת דְּכוּחָה וְכֹלִי;¹⁰³ וְכֵן וְאַתָּה ד' יִחְדָּדִין,

¹⁰¹ The nine passages in which *לִמְעַן* occurs are, Exod. x. 2; ix. 16: Deut. ix. 5; iv. 40; xi. 9; vi. 2: Ps. xxxi. 4: 2 Kings xix. 34: Isa. xxxvii. 35. As these nine instances are distinctly given in the Massorah marginalis on Isa. xxxvii. 35, and as both the Massorah marginalis on the different passages in question, and the Massorah finalis under the *Lamed*, p. 43 b, col. 1, emphatically state that there are nine instances, we have corrected the text which had six (ו'), and which has evidently arisen from a misprint.

¹⁰² The sixteen passages in which *וְלִפְנֵי* occurs with *Vav* conjunctive, without being preceded by *לִפְנֵי*, are, Levit. xvi. 14, 15; xix. 14: Numb. xxvii. 21: 1 Kings vi. 20: Isa. xlviii. 7: Ps. lxxii. 5: Prov. xv. 33: Ps. cii. 1: Prov. xvii. 14; xviii. 16: Job viii. 12: Ezek. xlii. 4: Job xv. 7: Jerem. xlv. 10: Nehem. xiii. 4. They are given in the Massorah marginalis on Numb. xxvii. 21.

¹⁰³ The eleven words which are preceded by *וְאַתָּה*, and which in this construction occur only once, are as follows:—

וְאַתָּה חֲדָא . . . Gen. xli. 40	וְאַתָּה הָאֵשׁ . . . 2 Sam. xii. 7	וְאַתָּה אֵל . . . Jerem. xlv. 28
וְאַתָּה זֶה . . . Gen. xxvii. 24	וְאַתָּה קֵד . . . 2 Sam. xx. 6	וְאַתָּה בֵּן . . . Ezek. xliii. 10
וְאַתָּה חֲדָר . . . Exod. vii. 2	וְאַתָּה אֲחִי . . . 1 Kings i. 24	וְאַתָּה מִשְׁל . . . Ps. lxxxix. 10
וְאַתָּה דְּבַר . . . 2 Sam. xvii. 6	וְאַתָּה חֲשֹׁכֶה . . . 1 Kings viii. 43	

They are enumerated in the Massorah finalis, under the letter *Aleph*, p. 9 b, cols. 1 and 2, and in the *Ochla Ve-Ochla*, section cclxi., p. 142, &c. As both the Massorah and the *Ochla Ve-Ochla* leave it beyond the shadow of a doubt that there are eleven such instances, we have corrected the text, which in all the three editions has (י"י) eighteen.

for in all other instances it is preceded by יהוה *Jehovah*. ii. A word wanted in the middle, viz., כֹּה אָמַר, thus saith *Jehovah*, the Almighty of Israel, which "occurs twenty-five times alone,"⁹⁵ as in all other instances it is כֹּה אָמַר יהוה צבאות אלהי ישראל thus saith *Jehovah Sabaoth, the Almighty of Israel*. And iii. Without a word at the end, viz., יְבָרֶכְךָ, *Jehovah bless thee*, marked "four times alone,"⁹⁶ as in all other instances it is יְבָרֶכְךָ יהוה *Jehovah the Almighty bless thee*, except in the Psalms, where it is likewise so. The same is the case with וְיָחִי *till the day*, which is marked "nine times alone,"⁹⁷ since in all other instances it is וְיָחִי *till this day*.

Such severances are also to be found in the case of one word, as לְאֹהֶל to the tent, which is marked "five times alone;"⁹⁸ and עֲדוּת law, and כְּעֻדָּה assembly, are like it—that is, not being לְאֹהֶל הָעֵדוּת to the tabernacle of our testimony, and לְאֹהֶל הַמּוֹעֵד to the tabernacle of the congregation, which are the most in number; thus, also, וְיָחִי he shall live, "occurs eighteen times alone,"⁹⁹ and וְיָחִי living, he shall live, is like it; also, וְיָחִי let him live, is twice alone,¹⁰⁰ and וְיָחִי הַמּוֹעֵד let the

⁹⁵ The twenty-five times in which כֹּה אָמַר יהוה אלהי ישראל occurs without אלהי are, Exod. v. 1; xxxii. 27; Josh. xxiv. 2; Judg. vi. 8; 1 Sam. x. 18; 2 Sam. xii. 7; 1 Kings xi. 31; 2 Kings xix. 20; Isa. xxxvii. 21; 1 Kings xvii. 14; 2 Kings ix. 6; Jerem. xxi. 4; xxxvii. 7; 2 Kings xxii. 15; 2 Chron. xxxiv. 23; Jerem. xxxiv. 2, 18; xlii. 9; xlv. 2. They are given in the Massorah finalis under the letter *Aleph*, p. 4b, cols. 3 and 4.

⁹⁶ The four passages in which יְבָרֶכְךָ יהוה occurs without אלהי are, Numb. vi. 24; Deut. xv. 4; Jerem. xxxi. 23; Ruth ii. 4. They are enumerated in the Massorah marginalis on Numb. vi. 24.

⁹⁷ The nine passages in which וְיָחִי occurs alone, without יהוה, are, Gen. xix. 37, 88; xxxv. 20; 2 Sam. xix. 25; 2 Kings x. 27; 2 Chron. viii. 16; Ezek. xx. 31; 2 Chron. xx. 26; xxxv. 25. They are enumerated in the Massorah marginalis on 2 Chron. xx. 26.

⁹⁸ The five passages in which לְאֹהֶל occurs by itself are, Exod. xxvi. 7, 14; xxxvi. 14, 19; 1 Chron. ix. 19. The Massorah marginalis on Exod. xxvi. 7, which treats on this rubric, is hopelessly erroneous. The only correct signal words, whereby it indicates the passages, are the first and second, viz., וְעָשִׂיתָ יְרֵעָה עִים [Exod. xxvi. 7]. וְעָשִׂיתָ יְרֵעָה עִים, which is not to the point. ii. וְעָשִׂיתָ יְרֵעָה עִים, which is equally wrong, inasmuch as of the five verses which commence with these words, viz., 1 Kings vii. 48; viii. 65; xi. 6; 2 Chron. iv. 18, 19, not one has the word לְאֹהֶל. And iii. וְעָשִׂיתָ יְרֵעָה עִים, i. e. 2 Chron. xxiv. 6, where it is likewise not to the point.

⁹⁹ The eighteen passages in which וְיָחִי, the future, occurs by itself, that is, without being preceded by יהוה, the infinitive absolute, are, Gen. xvii. 18; xxxi. 32; Exod. xix. 13; Numb. xxiv. 23; Deut. viii. 3 (twice); 2 Sam. i. 10; 2 Kings x. 19; Ezek. xviii. 13, 22, 27; xlvii. 9; Ps. lxxxix. 49; Prov. xv. 27; Nehem. ii. 8; Habak. ii. 4; Eccles. vi. 8; xi. 8. They are enumerated in the Massorah finalis under the letter *Cheth*, p. 31 a, col. 4.

¹⁰⁰ The two instances in which וְיָחִי occurs by itself are, Deut. xxxiii. 6; Ps. xxii. 27. They are given in the Massorah finalis under the letter *Cheth*, p. 31 b, col. 1.

דסמך, כי כל שאר וידבר יהוה אל משה; and *Moses spake to Jehovah* [Numb. xxvii. 15], is marked "not extant so joined," for in all other passages it is *וַיִּדְבֹר יְהוָה אֶל מֹשֶׁה*, and *Jehovah spake to Moses*.

When these constructions occur more than once, the Massorites distinctly mention the number of instances, as on *וַיִּדְבֹר אֱלֹהִים* and the *Almighty spake*, they say "three times together;" *וַיֹּאמֶר אֱלֹהִים* and the *Almighty said*, "twenty-five times thus joined together," since in all other places it is *וַיִּדְבֹר יְהוָה* and *Jehovah spake*, *וַיֹּאמֶר יְהוָה* and *Jehovah said*. Indeed, when there are only two words, the correct Codices have

not written down the word דסמכי, since the circle between these two words is sufficient, as *בְּרָא אֱלֹהִים* the *Almighty created*, "occurs three times" [Gen. i. 1],⁹² and there is no necessity for saying "three times thus joined together," as I have stated in the Introduction.

Let me now explain the meaning of *Jechidain*, *Jechidin*, or *Mejuchadin*, for they are all the same. Mark, that wherever words occur joined together, and if a word, or two words, or more, with which they are thus mostly joined, are wanting either before them, or after them, or in the middle, the Massorites remark on them יחידין = severed. For example, i. A word wanted at the beginning viz., *אֱלֹהֵי יִשְׂרָאֵל* the *Almighty of Israel*, which "occurs twenty-four times alone,"⁹⁴

forty instances, adding *בְּכָל וְשֵׁנִים* [Prov. xxvii. 14] which otherwise is *בְּכָל יוֹם* [Job xxvii. 2], as Dr. Frensdorff, the learned editor of the *Ochla Ve-Ochla*, rightly remarks, whereon the Massorah parva states "not extant" (ל), belongs to this rubric, since in all other passages it is *אֵל אֵד*.

⁹² The three passages in which *וַיִּדְבֹר אֱלֹהִים* occur conjointly are, Gen. viii. 15: Exod. vi. 2; xx. 1. They are given in the Massorah marginalis on Gen. viii. 15.

⁹³ The twenty-five passages in which *וַיֹּאמֶר אֱלֹהִים* occurs, are Gen. i. 3, 6, 9, 11, 14, 20, 24, 26, 29; vi. 18; ix. 8, 12, 17; xxi. 12; xvii. 15, 19, 9; xlv. 2; xxxv. 1: Exod. iii. 14: Numb. xxii. 12: 1 Kings iii. 5, 11: Jonah iv. 9: 2 Chron. i. 11. They are given in the Massorah finalis under the letter *Aleph*, p. 8 b, cols. 2 and 3. All the three editions of the *Massoreth Ha-Massoreth* have *twenty-four* (כד), which we have corrected, as it is a manifest blunder.

⁹⁴ For the three passages in which *בְּרָא אֱלֹהִים* occurs, see above. p. 139, note 115.

⁹⁵ The twenty-four (כד) must be a mistake for *twenty-eight* (כ"ח), since the Massorah marginalis on Exod. xxiv. 10 distinctly enumerates twenty-eight instances in which *וַיִּדְבֹר יְהוָה* occurs without *וַיֹּאמֶר*. They are as follows: Gen. xxxiii. 20: Exod. xxiv. 10: Numb. xvi. 9: 1 Sam. v. 7, 8 (thrice), 11; vi. 5; i. 17; v. 10; vi. 3: 2 Sam. xiii. 3: 1 Kings viii. 26: Isa. xxi. 23; xli. 17; xlv. 3, 15; xlviii. 2; lii. 12: Ezek. viii. 4; ix. 3; x. 19, 20; xl. 22; xliii. 2: 1 Chron. v. 26: Ps. lxi. 7: Ezra iii. 2; ix. 4.

posed in a verse, as שבתון שבת כמו שבתון והמאחרים בפסוק, כי כל שאר שבת קדש ליהיה ליה דמסך, on which they remark, "not ex- tant so joined;" since in all other passages in which these two words are joined, they are inverted.*

are sixteen such instances, it only gives fifteen, whilst one of the passages adduced is wrong, viz., 2 Chron. xxxi. 5, inasmuch as it occurs twice in Chron. and Dent. xxviii. 51. The *Ochla Ve-Ochla*, section cclii., pp. 50, 138, &c., which also gives this list, rightly supplies the two deficiencies, viz., שם דם, Gen. x. 1; and נדולות בצורה Josh. xiv. 12. Properly speaking ונאמר Levit. xi. 19; and דרין אמרין Ezra vii. 17, belong to this rubric, and it is difficult to divine why the Massorah does not include them in it, seeing that it includes the other instances from the rubric given on p. 212, note 87.

* This is but one of thirty-nine instances enumerated in the Massorah, which occur in this construction, since in all other passages they are inverted. They are as follows:—

שבתון שבת	Exod. xvi. 23	everywhere else	שבת שבתון
אשה יהיה ליהוה	Exod. xxix. 18	" "	אשה יהיה ליהוה
למאן חמשים	Exod. xxxvi. 17	" "	חמשים למאן
אחד לעלה ואחד לחמשים	Levit. xii. 8	" "	אחד לחמשים ואחד לעלה
בבמה ובשן	Levit. xx. 25	" "	בשן ובבמה
לאביו ולאביו	Levit. xxi. 2	" "	לאביו לאביו
אביו ואביו	Levit. xix. 8	" "	אביו ואביו
הישר והשוב	Dent. vi. 18	" "	השוב והישר
מסמס בוק	Dent. xvi. 18	" "	בוק ומסמס
בתמים ובאמת	Josh. xiv. 14	" "	באמת ובתמים
המלך ארני	2 Sam. xiv. 15	" "	ארני המלך
הקם ליהוה מובה	2 Sam. xiv. 18	" "	הקם מובה ליהוה
שקלים חמשים	2 Sam. xiv. 24	" "	חמשים שקלים
לדביר לשמחה	Jerem. xlii. 6	" "	לשמח לדביר
קרים קרים	Hos. xiii. 15	" "	קרים קרים
כירד קים	Job xxix. 2	" "	קים כירד
אבן ופץ	1 Chron. xxiii. 15	" "	פץ ואבן
לחודת ולחל	1 Chron. xxiii. 80	" "	לחל ולחודת
ראה עזה	1 Chron. xxviii. 10	" "	עזה ראה
אל אל	Job xvi. 11	" "	אל אל
דבש חמאה	Job xx. 17	" "	חמאה דבש
בבסך ובבסך	Dan. xi. 38	" "	בבסך ובבסך
לכלין ולמלחן	Ruth iv. 9	" "	למלחן ולכלין
רבים עמים	Ps. lxxxix. 51	" "	עמים רבים
שנים שלוש	Dan. i. 5	" "	שלוש שנים
הארץ נבבשה	Josh. xviii. 1	" "	ונבבשה הארץ
ושה ושה	Judg. vi. 4	" "	ושה ושה
ורשו ורשו	1 Sam. xiii. 28	" "	ורשו ורשו
ובני שלמה	1 Kings i. 21	" "	שלמה ובני
ורבו ורבו	Ezek. xxxvi. 11	" "	ורבו ורבו
ואמות שלוש	2 Chron. vi. 13	" "	שלוש אמות
אחד לעלה ואחד לחמשים	Levit. xii. 8	" "	אחד לחמשים ואחד לעלה
ורדן במים	Levit. xvi. 6	" "	ורדן בשן במים
אך את החוב ואת הכסף	Numb. xxi. 22	" "	את הכסף ואת החוב
בן השמים ובן הארץ	2 Sam. xviii. 9	" "	בן הארץ ובן השמים
אל ישעיהו הנביא	2 Kings xix. 2	" "	אל ישעיהו הנביא
בד חוקה ובדורע חוקה	Jerem. xxi. 8	" "	בד חוקה ובדורע נשורה
בני ישראל ובני יחזקיה	Hos. ii. 2	" "	בני ישראל ובני יחזקיה
כמה דבירה וכמה דבירה	Zech. ii. 6	" "	כמה דבירה וכמה דבירה
דקק שלם בכל מושבותיהם	Levit. xiii. 21	" "	לדבירם בכל מושבותיהם

They are enumerated in that part of the Massorah finalis which is entitled *Various Readings* (והלוי קריאה) p. 62 b, rubric 3. In the heading of this rubric, as well as in the Massorah marginalis on Job xxix. 2, where reference is made to this list, it is erroneously stated that it contains thirty (3) instances, which has evidently arisen from the dropping of the letter ט [= 9]. The *Ochla Ve-Ochla*, section cclxiii., pp. 53, 147, &c., gives

being joined in this manner, and if it only occurs so in one place, the Massorites remark thereon, "not extant so joined." Thus, on וְיָנִין וְתִירֹשׁ בְּלִי י"ו הַחִיבּוּר בְּמֵלֶךְ רִנָּה; וְכֵן שְׁמִיר שִׁית בְּמִלְחָמָה לִיחַ רִמְסִיךְ, כִּי כָל שֶׁאֵר שְׁמִיר וְשִׁית עִם י"ו הַחִיבּוּר; וְכֵן בְּמֵלֶךְ רִנָּה לְחֶסֶךְ בְּאֵחָיו אֹפֶן, אִם לֹא נִמְצָא כֹה רַק בְּמָקוֹם אֶחָד, כָּתוּב עֲלֶיהָ לִיחַ רִמְסִיךְ, בְּנוֹן הָיָן וְהָיִשׁ לִיחַ רִמְסִיךְ, כִּי כָל שֶׁאֵר דִּנָּה וְתִירֹשׁ בְּלִי י"ו הַחִיבּוּר בְּמֵלֶךְ רִנָּה; וְכֵן שְׁמִיר שִׁית בְּמִלְחָמָה לִיחַ רִמְסִיךְ, כִּי כָל שֶׁאֵר שְׁמִיר וְשִׁית עִם י"ו הַחִיבּוּר; וְכֵן בְּמֵלֶךְ רִנָּה *corn* has not the *Vav* conjunctive;⁸⁸ and *שְׁמִיר שִׁית briers, thorns* [Is. xxvii. 4], is marked "not extant so joined," since in all other places it is with *Vav* conjunctive.⁸⁹ The same is the case with words which are trans-

⁸⁸ The Massorah gives a list of sixty-two pairs, both words of which have *Vav* conjunctive, and are without parallel; viz.:-

הָיָן וְהָיִשׁ	Gen. xxvii. 37	הָיָן וְהָיִשׁ	Jerem. xvii. 26
וְהָיָן וְהָיִשׁ	Gen. xxxiii. 18	וְהָיָן וְהָיִשׁ	Jerem. xxi. 5
וְהָיָן וְהָיִשׁ	Gen. xxxv. 23	וְהָיָן וְהָיִשׁ	Jerem. xxvi. 5
וְהָיָן וְהָיִשׁ	Gen. xxxv. 23	וְהָיָן וְהָיִשׁ	Jerem. xxii. 2
וְהָיָן וְהָיִשׁ	Gen. xlvii. 9	וְהָיָן וְהָיִשׁ	Ezek. iv. 14
וְהָיָן וְהָיִשׁ	Exod. ix. 27	וְהָיָן וְהָיִשׁ	Ezek. ix. 6
וְהָיָן וְהָיִשׁ	Exod. xvii. 12	וְהָיָן וְהָיִשׁ	Ezek. xvi. 7
וְהָיָן וְהָיִשׁ	Exod. xxxviii. 20	וְהָיָן וְהָיִשׁ	Ezek. xlv. 22
וְהָיָן וְהָיִשׁ	Exod. xxx. 9	וְהָיָן וְהָיִשׁ	Ezek. xlv. 9
וְהָיָן וְהָיִשׁ	Levit. ix. 22	וְהָיָן וְהָיִשׁ	Zech. vii. 10
וְהָיָן וְהָיִשׁ	Exod. xxxviii. 25	וְהָיָן וְהָיִשׁ	1 Chron. ix. 23
וְהָיָן וְהָיִשׁ	Levit. xiii. 23	וְהָיָן וְהָיִשׁ	2 Chron. ix. 18
וְהָיָן וְהָיִשׁ	Levit. xxv. 44	וְהָיָן וְהָיִשׁ	2 Chron. i. 12
וְהָיָן וְהָיִשׁ	Numb. xiv. 25	וְהָיָן וְהָיִשׁ	2 Chron. xxix. 9
וְהָיָן וְהָיִשׁ	Numb. xvi. 17	וְהָיָן וְהָיִשׁ	Ezra ii. 25
וְהָיָן וְהָיִשׁ	Numb. xxxii. 8	וְהָיָן וְהָיִשׁ	Nehem. vii. 8
וְהָיָן וְהָיִשׁ	Deut. iii. 17	וְהָיָן וְהָיִשׁ	1 Chron. vii. 7
וְהָיָן וְהָיִשׁ	Deut. vii. 19	וְהָיָן וְהָיִשׁ	Nehem. vii. 62
וְהָיָן וְהָיִשׁ	Deut. xxvii. 8	וְהָיָן וְהָיִשׁ	Nehem. vii. 31
וְהָיָן וְהָיִשׁ	Deut. xxvii. 12	וְהָיָן וְהָיִשׁ	Nehem. vii. 37
וְהָיָן וְהָיִשׁ	Joah. xv. 45	וְהָיָן וְהָיִשׁ	Ezra viii. 18
וְהָיָן וְהָיִשׁ	Judg. vii. 12	וְהָיָן וְהָיִשׁ	Nehem. iii. 6
וְהָיָן וְהָיִשׁ	Judg. viii. 10	וְהָיָן וְהָיִשׁ	Nehem. v. 6
וְהָיָן וְהָיִשׁ	Levit. xxvi. 1	וְהָיָן וְהָיִשׁ	Nehem. x. 30
וְהָיָן וְהָיִשׁ	1 Sam. xxviii. 11	וְהָיָן וְהָיִשׁ	Job i. 13
וְהָיָן וְהָיִשׁ	2 Sam. xi. 11	וְהָיָן וְהָיִשׁ	Job xxxviii. 3
וְהָיָן וְהָיִשׁ	1 Kings xv. 10	וְהָיָן וְהָיִשׁ	Gen. xviii. 11
וְהָיָן וְהָיִשׁ	2 Kings xxii. 1	וְהָיָן וְהָיִשׁ	Job xl. 10
וְהָיָן וְהָיִשׁ	1 Kings xx. 22	וְהָיָן וְהָיִשׁ	Prov. xiv. 22
וְהָיָן וְהָיִשׁ	Joah. xiii. 11	וְהָיָן וְהָיִשׁ	Esther iii. 15
וְהָיָן וְהָיִשׁ	2 Kings xxxiii. 12	וְהָיָן וְהָיִשׁ	Esther viii. 11
וְהָיָן וְהָיִשׁ	Jerem. v. 12	וְהָיָן וְהָיִשׁ	Esther ix. 23
וְהָיָן וְהָיִשׁ	1 Chron. xii. 40		

The list is given in the Massorah finalis under the letter *Vav*, p. 28 a, cols. 2 and 3; and in the *Ochla Ve-Ochla*, section ccliii., pp. 50, 189, &c. The latter omits six which the Massorah enumerates, and has fifteen instances which are not given in the Massorah.

⁸⁹ This is but one out of sixteen pairs, without the *Vav* conjunctive, which have no parallel. They are as follows:—

בְּשֶׁשׁ וּבְבִיחָה	Gen. ix. 10	מֶלֶךְ שָׂרִים	Hos. viii. 10
יִשְׁשַׁכְּרִי וְנָחַל	Exod. i. 8	שִׁכְשֵׁךְ יִרָה	Habak. iii. 10
עֵין רִמְסִיךְ	Joah. xix. 7	מִשְׁחָה אֶחָד	Micah vi. 4
עֵד עֵד	Joah. xxi. 40	עֵשֶׂר נִכְסִים	2 Chron. i. 11
שְׁמִיר שִׁית	Isa. xxvii. 4	רִנָּה חֲרֹשׁ	2 Chron. xxxi. 5
אֵל שִׁחָה	Isa. xxi. 5	נִשְׁחָהם בְּנִיחָם	Nehem. x. 29
לִכְהִימִם לִיחָם	Isa. lvi. 21	הַשְׁמִימִם שְׁמִי	Nehem. ix. 6
עֵין בִּיעָן	Ezek. xxxvi. 8		

It will be seen that, though the Massorah states in the heading of this rubric that there

pairs. Thus, for instance, they remark "there are five parallel pairs of words, which respectively occur twice, once the two words have the *Var* conjunctive, and once not," as the first, **וְיִשָּׂשכָר וְזִבְלֻן**, and *Issachar and Zebulun*, [Gen. xxxv. 28]; and the second, **יִשָּׂשכָר וְזִבְלֻן**, *Issachar, Zebu'un*, [Exod. i. 9], &c.⁷⁷ Thus, also, they say that such and such verses are parallel [רמיון], as "the two parallel verses [רמיון] in which all the words terminate with the letter *Mem*," viz., Gen. xxxii. 15, and Numb. xxx. 38. The expression *רמיון*, however, is only used epexegetically, since it would be sufficient without it. As a rule, the Massorites never employ *רמיון*, except with respect to groups and verses.

I shall now explain the meaning of *רכוותיה*. The Chaldee paraphrase renders *לְמֹדוּ* like it [Joel ii. 2] by *רְכוּתִיהָ*; so also *לְמֹדוּ* like unto them [Ps. cxxxv. 18]

by *רְכוּתִיהָ*. It, too, is simply used as an additional explanation in most places; in a few instances, however, it is really wanted, as will be seen in the Tenth Section of this Part, God helping.

SECTION VI., concerning Junctions, Severances, and Consecutives.—Mark that the expression *סמיכה*, which the Massorites use, denotes *approaching, belonging together, connected, &c.*, as is the meaning of *סָמַךְ* in Ezek. xxiv. 2, which has no parallel in the Scriptures. It is, however, frequently used by our Rabbins of blessed memory, as in the phrases, *it is close (סמוך) upon dark, it will soon be dark; this section (נסמכה) is contiguous, &c.* Now, when two or more words are associated together through the addition or diminution of a letter or word, or by the interchange of words which are not in the habit of

כגון ה' וזנין רמיון, ב' מנחם נסבין רמיון, כגון קרמאה ויששכר זבולן (בראשית ל"ה), וזנינא יששכר זבולן: "וכן כך" וכך פסוקים רמיון, כגון ב' פסוקים רמיון שכל מופי חיבתהון ממין עדים קאחים וקאחים עקרים וזמר, וינתקם וינתקם ונר דיוב ד'; ואין רמיון אלא לתוכפת ביאור כי יספיק וולתי; והכלל כי לא כתבו רמיון רק על זונין ועל פסוקים:

ועתה אבאר ענין רכוותיה; תרגום של פסוקי לא נתיחה דכוותיה לא הוה, וכן בקבוקי יחיו עושיהם דכוותיהן יהון עובדיהון; ונחם הם אינן אלא לתוספת ביאור ברוב המקומות, אך בקצת מקומות היצרכו לו, כאשר תראה במאמר י' בע"ה:

המאמר הששי בסמיכה. ויחידין ומורדפין: רק כי לשון סמיכה ששמשו בו בעלי המסרה הוא מלשון קרוב ורביקה, כמו סָמַך מלך בבל, ואין לו עוד דומה במקרא; אבל ד"ל שמשו בו הרבה, באמרו סמוך לחשיכה, ונסמכה פרשה זו, ודומיהן רבים; והנה כשיסמכו ב' מלות או יותר בחוספת או בחסרון אות, או מלה, או בחילוף מלה, שאין

⁷⁷ The five pairs of words which respectively occur once with the *Var* conjunctive, and once without it, are,—

החסידה והאנפה	Levit. xi. 19
החסידה והאנפה	Deut. xiv. 18
עין רסון	Josh. xix. 7
רשין ורסון	Josh. xv. 82
דמין אמרין	Ezra vii. 17
דמין ואמין	Ezra vi. 9

עשר נכסים	2 Chron. i. 11
ועשר ונכסים	2 Chron. i. 12
יששכר וזבולן	Exod. i. 9
יששכר וזבולן	Gen. xxxv. 23

They are given in the Massorah finalis under the letter *Var*, p. 28b, col. 1; and in the *Ochla Ve-Ochla*, section ccli., p. 138.

of the same import, as a number of verses, pairs, or words which are alike either in vowel-points or letters. Such a number they called *Shita* [= catalogue, register, list, or rubric].

The rule is, that every collection of verses or of words brought together, which is not alphabetically arranged, they called *Shita* [i. e., catalogue or register]; and I have received it that such a *Shita* has not less than ten lines. These registers are of diverse import. There is a register of so many pairs of words, or of so many verses, or of so many words, or of so many letters, which it is not necessary to illustrate by examples.

Let me now explain the meaning of *Sug* and *Sugin*. Mark, that the proper meaning of זוג is a pair, two. Thus, the Chaldee paraphrase renders a pair by זוג [2 Kings v. 17], with *Cholem*, but זוג with *Shurek* means a bell, and, in the language of our Rabbins of blessed memory, a pair of phylacteries; thus, also, the phrase "to every one thou givest a pair [זוג], but me thou didst not give a pair." They call the plural, although masculine, זוגות; as, the phrase שְׁקָל מִן הַזֹּנוֹת, which means received from two Sages. It is well known that the numbers are divided

into two parts, namely, even and odd; the uneven are, 1, 3, 5, 7, and 9, whilst the even are, 2, 4, 6, 8, and 10. Now, the Rabbins of blessed memory call every number which is not uneven זוגות = pairs, ex. gr., "one should not eat even [זוגות], nor drink even [זוגות]," always in the plural feminine; whereas the Massorites always use the plural in the masculine gender, and not only call each pair by the name *Sug*, but even things consisting of twice three, twice four, or twice five, up to ten, they denominate *Sugoth*. There are numerous instances of it to be found in the Massorah magna. There are also registers and alphabetical lists of words which have no pairs, that is, which have no parallels.

In some Codices the expression זוגין = *parallel*, is added to זוגין

דוּחַ לְמִדַּת הַצֵּדָק דְּבָרִים מְעִינִין אֶחָד, כְּנוֹן כְּסוּם פְּסוּקִים, אוּ וּזְנוּן, אוּ מִלּוֹת, שֵׁשׁ בָּחֵן הַדְּמוּת מִהּ בְּקוּדְחָהּ, אוּ בְּאוֹדְיוֹתֶיהָ, וְקִרְאוּ לָהֶן שִׁמָּה:

וְהַכֵּלֵל כָּל קְבוּץ שֶׁל פְּסוּקִים, אוּ מִלּוֹת דְּרִבְחָהּ יָדָהּ, שְׁאִינֵן עַל סֵדֵר הָאֲלֶפֶת בִּיהֵא, קִרְאוּ לָהֶן שִׁמָּין; וּמִקְבֻלָּנִי שְׁאִין שִׁמָּה פְּרוּתָה מְקַסְרָה שׁוּדוּחַ; וּנְמַצִּים שִׁמָּין שֶׁל עֵינִיבִים רַבִּים, כְּנוֹן שִׁמָּה מִן כָּךְ וְכָךְ וּזְנוּן, אוּ כָךְ וְכָךְ פְּסוּקִים, אוּ מִלּוֹת, אוּ אֲוִדוּת, וְאִין צִוְרָד לְהַבִּיאֵם:

וְעֵתָהּ אֲבֵאָה מִחַ עֵינִין וּזְנוּן; דַּע כִּי סָסִם וּזְנוּ הוּא שְׁמִים, וּכֵן חֲרָסִם שֶׁל צָפָד פְּרִדִּים וְלֹא כֹרְדִינִין, וְהוּא נִקְדַּת בְּחֹלֶם, אֲבֵל וְזֶה הַצֵּדָק בְּשׁוּרָק הוּא הַפְּעֻמּוֹן, וּבְרִבְרִי דִּ"ל וּזְנוּ הַפִּילִין, וּכֵן לְכָל נִתַּח וּזְנוּ וְלִי לֹא נִתַּח וּזְנוּ; וְאִמְרוּ עַל הַדְּבָרִים אֲפִילוּ עַל זְכָרִים וּזְנוּת, כְּמוֹ שְׁאִמְרוּ שְׁקָבֵל מִן חֲזוֹנוֹת, פִּירוּשׁ מִן שְׁנֵי הַלְּמִידֵי חֲכָמִים; וְיִדְּעוּ כִּי הַמַּסְפֵּר נִחְלַק לְב' חֲלָקִים וּזְנוּ נִפְרָד; הַנִּפְרָד א, ג, ה, ו, ס; חֲזוֹן ב, ד, ו, ח, י, וְכוּלִּי; וּבְרִבְחוֹנִי דִּ"ל קִרְאוּ לְכָל מַסְפֵּר שְׁאִינֵן נִפְרָד וּזְנוּת, בְּאִמְרָם לֹא יֵאכַל וּזְנוּת וְלֹא יִשְׁתָּה וּזְנוּת, כָּלֵן בְּלִשׁוֹן רַבּוֹת; אֲבֵל בְּעַל הַמַּסְפֵּר זְכָרוֹ הַמִּיד הַרְבּוּי בְּלִשׁוֹן זְכָרִים, וְלֹא לְבָר דְּבָרִים שֶׁל שְׁמִים שְׁמִים קִרְאוּ וּזְנוּ, כִּי אֲפִילוּ רַבִּים שֶׁל ג', אוּ ד', אוּ ח' ה' וְכוּלִּי עַד עֶשְׂרֵה, קִרְאוּ וּזְנוּ, וְכֹאֲלָה רַבּוֹת בְּמַסְפֵּר גְּדוּלָּה; וּכֵן נִמְצְאוּן שִׁמָּין, וְאֲלֶפֶת בִּיחֵן מִן מִלִּין רַלִּית לְחֹן וּזְנוּ, דְּוַחַח לְמִדַּת שְׁאִין לְרַח דְּוַחַח:

וּבִישׁ נִוְסַחָתָה מוֹסִיפִין עִם וּזְנוּן רַמִּיין,

and so forth in all the books of the Bible.⁸⁴ The second is the accent called *Le-garmiah*, which is in form like the real *Psik*, but it is always followed by the accent *Rebia*. You will find it in the treatise *Good Sense*, as well as in the Third Part called the Broken Tables, where I shall speak about it.

SECTION V., concerning Registers, Groups, Parallels, and Analogous Forms.—Our Rabbins of blessed memory frequently use the word *Shita*, saying, “a *Shita* of such and such an one,” “another *Shita*,” &c. To the same effect is the use of *Shita* in the Talmud, and I do not know from what language it is derived, neither does the author of *Aruch*⁸⁵ give it. I, however, find that the Chaldees of the Song of Songs paraphrases “his cheeks are like beds of balsam” [v. 18], by “the two tables of stone which He gave to his people were written in ten rows [*Shittin*], resembling the rows or beds [*Shittin*] in the garden of balsam.” Thus, also, the Targum of Joseph translates, “noted it in a book” [Isa. xxx. 8], by “register it on the lines [*Shittin*] of the book.” Thus, too, our Rabbins of blessed memory called the lines of a book *Shita*, when they say, “it is necessary to leave four empty lines [= *Shittin*] between each book,” “the beginning of a line [= *Shita*],” “the end of a line [= *Shita*],” &c. They also remark on *פְּדֵרֶלְעָמָר* *Chedorlaomer* [Gen. xiv. 9], that it is to be separated into two words in one line, but it must not be separated into two lines.⁸⁶ The Massorites likewise call that *Shita* which our Rabbins of blessed memory called *Shita*, that is, a register of things

בכל הספרים;⁸⁴ חמין חשני הוא המעט הנקרא לגרמיה, והוא כדמות פסיק ממש, אבל חמין אחדיו רביעי; ובספר טוב טעם חמצאנו, גם בשער שברי לוחות אדבר בו :

המאמר החמישי בשיטין וזוגין ודמיון ודכוותהון: הרבה שמשו רז"ל בלשון שימה באמדם שימה של פלוגי, שימה אחרינה; וכן שימה התלמוד, ולא ידעתי מאיזה לשון הוא, גם בעל הערוך לא הביאו;⁸⁵ אך מצאתי בחרונם שיר השירים בפסוק לחיו כעדותה הבושם, תרין לחי אבנין דיחב לעמיה כתיבן בקשר שימן, דמין לשימן נגח בוסמא, וכן ועל ספר חקת, ת"י ועל שימן דספר דשם; וכן קראו רבוחינו וזכרונם לברכה לשורות הספר שימה, כמו שאמרו צריך לחניה ד' שימן בין כל ספר וספר, וכן בראש שימה, פסוק שימה; וכן כתבו על כדר לעומר פסקין ליה בתרי חיבות בשימה חדא, ולא פסקין ליה בתרי שימן;⁸⁶ וכן קראו בעלי המסורת שימה למח שקראו רז"ל שימה,

⁸⁴ The number of *Piskin* in each book of the Bible is as follows:—

Genesis	29	Isaiah	80	Song of Songs	10
Exodus	14	Jeremiah	31	Ecclesiastes	3
Leviticus	8	Ezekiel	28	Lamentations	8
Numbers	22	Minor Prophets	10	Esther	5
Deuteronomy	22	1 and 2 Chronicles	63	Daniel	8
Joshua	17	Psalms	40	Ezra-Nehemiah	13
Judges	7	Job	6		
1 and 2 Samuel	48	Proverbs	8		
1 and 2 Kings	45	Ruth	4		
					479

They are enumerated in the Massorah finalis, p. 53, &c.

⁸⁵ For the author of the *Aruch*, i. e., R. Nathan b. Jehiel, see above, p. 2.

⁸⁶ The Talmudic discussion on the orthography of the proper name Chedorlaomer, to which Levita refers, is to be found in *Chulin*, 65 a.

They call *Shurek, Milra*, in opposition to *Kametz, Pattach*, and *Tzere*; as *שִׁפְטוּנוּ they judged us* [Dan. ix. 12], is *Milel*; *שִׁפְטָנוּ he judged us* [1 Sam. viii. 20], is *Milel*; *רָמְנוּ they deceived me* [Lam. i. 19], is *Milra*; *רָמָנוּ he deceived me* [2 Sam. xix. 27], is *Milra*; *יַחְיֵנוּ they shall let us live* [2 Kings vii. 4], is *Milel*; *יַחְיֵנוּ he will make us live* [Hos. vi. 2], is *Milra*. The *Kibbutz* again is *Milel*, in opposition to *Tzere* and *Chirek*; as *הוֹדִיעֵנוּ inform us* [1 Sam. vi. 2], is *Milel*; *הוֹדִיעֵנוּ teach us* [Job xxxvii. 19], is *Milra*; *לְאַמְתָּם according to their nations* [Gen. xxv. 16], is *Milel*; *לְאַמְתָּם to their mothers* [Lament. ii. 12], is *Milra*. Now, though *Kametz-Chatuph* in opposition to *Cholem* is *Milra*, as I have already shown, yet in opposition to *Pattach* it is *Milel*; as *הִנְחָת he was thrust down* [Dan. v. 20], is *Milel*; *הִנְחָת make to come down* [Joel iv. 11], is *Milra*; *נָפְלוּ his falling* [1 Sam. xxix. 3], is *Milel*; *נָפְלוּ his falling* [2 Sam. i. 10], is *Milra*. Thus, also, *Kametz*, though *Milra* in opposition to *Shurek*, as I have stated, is *Milel* in opposition to *Tzere*; as *זָרַע it is sown* [Ps. xcvi. 11], is *Milel*; *זָרַע sown* [Levit. xi. 37], is *Milra*. It is to be borne in mind that all which I have stated about these two kinds is only to be found in the *Massorah magna*; in the *Massorah parva* the *Massorites* have not remarked upon a single one of these instances, either *Milel* or *Milra*, but they simply say, "not extant."

Let me now explain the meaning of *Piskin*. There is one accent called *Psak* or *Psik*, which is a straight line (|) between two words. It consists of two kinds, the one is a *Psik* not followed by the accent *Rebia*, as in *לְאוֹר יוֹם | וַיִּקְרָא אֱלֹהִים* and *God called the light day* [Gen. i. 4], *עָשָׂה | כֵּלָה they have done it, they have accomplished* [Gen. xviii. 21]. This is called by the *Massorites Psik of the Book*, because it occurs in every book of the Scriptures, and is enumerated in the *Massorah* as, in *Genesis* there are twenty-nine *Piskas*, in *Exodus* nineteen,

⁸⁸ The instances which illustrate all the remarks of *Levita*, made in this paragraph, are contained in the alphabetical list of *Milels* and *Milras* given in note 82 of the preceding page.

wherein those which have *Cholem*, *Shurek*, or *Kibbutz*, are called *Milel*; whilst those which have *Kametz*, *Kametz-chateph*, *Pattach*, *Tzere*, or *Chirek*, are called *Milra*. This, however, is only the case with groups of pairs. As, for instance, when a word occurs twice, once with *Cholem* and another time with *Kametz*, *Kametz-chateph*, or *Tzere*; the Massorites call the one with *Cholem*, *Milel*, and the rest *Milra*. Thus, *אָכַל* [Gen. iii. 11] is *Milel*, *אָכַל eating of* [Deut. xii. 28], is *Milra*; *יִדְלָהּ* it shall drop [Eccl. x. 18], is *Milel*, *יִדְלָהּ Jidlaph* [Gen. xxii. 22], is *Milra*; *דָּעֲבוּ* they are quenched [Ps. cxviii. 12], is *Milel*, *דָּעֲבוּ* [Isa. xliii. 17], is *Milra*; *אֲרֻחוֹת*, the travellers [Isa. xxi. 18], is *Milel*, *אֲרֻחוֹת a company of* [Gen. xxxvii. 25], is *Milra*; *הִמְשִׁיל* to rule [Judg. ix. 2], is *Milel*, *הִמְשִׁיל to rule* [Job xxv. 2], is *Milra*.⁸⁸

⁸⁸ The alphabetical list to which Levita refers, and which illustrates all his remarks on the second kind, is as follows:—

אָכַל	Dent. xii. 23	דוּדִיעֵנוּ	1 Sam. vi. 2	מִשְׁקָלָהּ	2 Kings xxi. 18
אָכַל	Gen. iii. 11	הוֹדִיעֵנוּ	Job xxxvii. 19	לִמְשָׁקָהּ	Isa. xxviii. 17
אָמַד	Ezek. xxv. 8	וְנִשְׁתִּי	1 Chron. v. 20	מִחֻלָּה	Dent. xxxiii. 18
אָמַד	Prov. xxv. 7	וְנִשְׁתִּי	Isa. xix. 22	מִחֻלָּה	Ezek. xxviii. 9
אֲדוּחוֹת	Isa. xxi. 13	וְנִחְתוּם	Esther viii. 8	מִאֲדוּחוֹת	Isa. xxvii. 11
אֲדוּחוֹת	Gen. xxxvii. 25	וְנִחְתוּם	Esther iii. 12	מִאֲדוּחוֹת	Ps. xix. 9
אֶזְרָא	Nehem. vii. 61	וְרָקָם	Eccl. xii. 4	נָחַן	2 Kings xxxiii. 11
אֶזְרָא	Ezra ii. 59	וְרָקָם	Job xxii. 28	נָחַן	Gen. xxxviii. 9
אָנֹס	Esther i. 8	וְרַמְשָׁלִי	Jerem. xxx. 21	נָחַץ	Judg. vi. 28
אָנֹס	Dan. iv. 6	וְרַמְשָׁלִי	Zech. ix. 10	נָחַץ	2 Chron. xxxiii. 8
בָּקִיר	Ps. xxvii. 2	וְרַע	Ps. xcvi. 11	נָחַם	Hos. xiii. 14
בָּקִיר	2 Sam. xv. 6	וְרַע	Levit. xi. 37	נָחַם	1 Chron. iv. 19
בִּמְעַל	Nehem. viii. 6	חֻנָּן	Gen. xxxiii. 5	נָפִלוּ	1 Sam. xix. 3
בִּמְעַל	Josh. xxi. 22	חֻנָּן	Isa. xxx. 19	נָפִלוּ	2 Sam. i. 10
בִּנְשִׁי	Job xxxvi. 14	מִדְּוִי	Habak. i. 18	עֲנִיּוֹת	Ps. cxix. 71
בִּנְשִׁי	2 Sam. xviii. 12	מִדְּוִי	Prov. xxii. 11	עֲנִיּוֹת	Ps. xxxv. 18
בִּנְשִׁי	Nehem. ix. 37	יִדְּנוּ	2 Kings vii. 4	צָאָה	Isa. iv. 4
בִּנְשִׁי	Gen. xlvii. 18	יִדְּנוּ	Hos. vi. 2	צָאָה	Ezek. iv. 12
רָעָם	Ps. cxviii. 12	יִדְּלָהּ	Eccl. x. 18	רָקָמִי	Isa. xlix. 1
רָעָם	Isa. xliii. 17	יִדְּלָהּ	Gen. xxii. 22	רָקָמִי	Job iv. 14
רָעָם	Ezek. xxviii. 9	נָחַם	Ps. lxxviii. 72	רָמִי	Lament i. 19
רָעָם	Job xxxiv. 31	נָחַם	Isa. xviii. 5	רָמִי	2 Sam. xix. 27
רָעָם	Isa. lv. 2	לִאֲכֹחִם	Gen. xxv. 16	שָׁלָהּ	Gen. xliii. 14
רָעָם	Micah ii. 7	לִאֲכֹחִם	Lament ii. 12	שָׁלָהּ	Gen. xliii. 14
הִמְשִׁיל	Judg. ix. 2	לְשֹׁבֵרִים	Isa. lxi. 1	שָׁשְׁמוֹת	Dan. ix. 12
הִמְשִׁיל	Job xxv. 2	לְשֹׁבֵרִים	Joel iv. 8	וְשָׁשְׁמוֹת	1 Sam. xviii. 20
הִנְחָה	Dan. v. 20	מִעֲצוֹר	1 Sam. xiv. 6	שֹׁמְרוֹת	Song of Songs iv. 5
הִנְחָה	Joel iv. 11	מִעֲצוֹר	Prov. xxv. 28	שֹׁמְרוֹת	Song of Songs vii. 4

The list is given in the Massorah finalis under the letter *Aleph*, p. 2 a, col. 4-2 b, col. 2; and in the *Ochla Ve-Ochla*, section v., pp. 5, 13, &c. The latter adds *נִצְרָח* (לְבַר מִמְסוּרָה) as not being included in the Massoretic list (הִנְחָה and נָחַן), whilst it deviates in its description of *הִנְחָה* and *נָחַן*.

one of which is *Milel*, and the other *Milra*, as *פֶּאֶהַל* as the tent [Isa. xl. 22], *Milel*, and *פֶּאֶהַל* [Isa. xxxviii. 12], *Milra*;⁸⁰ the twenty-two pairs of two words, each beginning with *Vav*, one of which is *Milel*, and the other *Milra*, as *וַיִּתְּאוּ* and *וַיִּתְּאוּ* [1 Chron. xi. 17], *Milel*, and *וַיִּתְּאוּ* and *וַיִּתְּאוּ* [Ps. xlv. 12], *Milra*, &c.⁸¹

The second kind comprises the other vowel-points. Of these, there is an alphabetical list in the Massorah magna giving words

They are given in the Massorah finalis under the letter *Beth*, p. 14a, cols. 3 and 4; Massorah marginalis on Isa. viii. 1; and *Ochla Ve-Ochla*, section xlix., pp. 15, 55.

⁸⁰ The alphabetical list of words beginning with *Kaph*, which only occur twice, once *Milra*, or with *Sheva* as its substitutive feeble vowel, and once *Milel*, or with the real vowel, is as follows:

כֹּחַל	Isa. xxxviii. 12	כֹּחַשׁ	Song of Songs iv. 8	כִּסְחָה	Ps. lxxx. 17
כֹּחַל	Isa. xl. 22	כֹּחַשׁ	Judg. xvi. 12	כִּסְחָה	Isa. v. 25
כֹּחַל	Numb. xxiv. 6	כֹּחַשׁ	Ps. xix. 6	כִּסְחָה	Prov. i. 27
כֹּחַל	Song of Songs v. 15	כֹּחַשׁ	Isa. lxi. 10	כִּסְחָה	Isa. v. 28
כֹּחַל	Isa. xxxix. 5	כֹּחַל	Levit. iv. 26	כִּסְחָה	Ps. lxxxiii. 12
כֹּחַל	Isa. v. 24	כֹּחַל	Ps. cxix. 70	כִּסְחָה	Song of Songs v. 11
כֹּחַל	2 Chron. xxxiv. 2	כֹּחַל	Isa. xvii. 13	כִּסְחָה	Lament. ii. 4
כֹּחַל	Jerem. xxxi. 32	כֹּחַל	Ezek. iii. 23	כִּסְחָה	Isa. v. 28
כֹּחַל	Ps. cxxxi. 2	כֹּחַל	Ps. xxxi. 13	כִּסְחָה	Job xxvii. 7
כֹּחַל	Ps. cxxxi. 2	כֹּחַל	Numb. xii. 12	כִּסְחָה	Gen. xxxiii. 25
כֹּחַל	Prov. xii. 4	כֹּחַל	Ps. lxxi. 7	כִּסְחָה	Prov. i. 27
כֹּחַל	Hos. v. 12	כֹּחַל	1 Kings xiii. 5	כִּסְחָה	Ezek. xxxviii. 9
כֹּחַל	Ps. xvii. 12	כֹּחַל	Isa. i. 8	כִּסְחָה	Song of Songs ii. 2
כֹּחַל	Hos. v. 14	כֹּחַל	Isa. xlv. 20	כִּסְחָה	Hos. xiv. 6

This catalogue is given in the Massorah finalis under the letter *Kaph*, p. 38a, col. 1; and in the *Ochla Ve-Ochla*, section xi. pp. 7, 19, &c. The alphabetical order will be seen after the letter *Kaph*.

⁸¹ The twenty-two words beginning and ending with *Vav*, each one of which occurs twice, once *Milra*, or with *Vav* conjunctive, and once *Milel*, or with *Vav* c. nversive, are as follows:—

וַיִּתְּאוּ	Ps. xlv. 12	וַיִּתְּאוּ	Isa. xlv. 6	וַיִּתְּאוּ	Ps. xxxvii. 29
וַיִּתְּאוּ	1 Chron. xi. 17	וַיִּתְּאוּ	Gen. xlvii. 27	וַיִּתְּאוּ	Gen. xxv. 18
וַיִּתְּאוּ	Job xxvi. 11	וַיִּתְּאוּ	1 Kings xxi. 10	וַיִּתְּאוּ	Job xii. 15
וַיִּתְּאוּ	Gen. xliii. 38	וַיִּתְּאוּ	1 Kings xxi. 13	וַיִּתְּאוּ	Isa. xl. 24
וַיִּתְּאוּ	Numb. xiii. 2	וַיִּתְּאוּ	Ps. xxii. 27	וַיִּתְּאוּ	1 Kings xviii. 34
וַיִּתְּאוּ	Numb. xiii. 21	וַיִּתְּאוּ	Hos. xiii. 6	וַיִּתְּאוּ	2 Kings iv. 40
וַיִּתְּאוּ	Job xii. 15	וַיִּתְּאוּ	1 Sam. xxx. 22	וַיִּתְּאוּ	Ps. lxxiii. 16
וַיִּתְּאוּ	1 Sam. xxv. 12	וַיִּתְּאוּ	1 Sam. xxx. 2	וַיִּתְּאוּ	Ps. xcii. 8
וַיִּתְּאוּ	Ezek. xxxvii. 9	וַיִּתְּאוּ	Levit. xxii. 2	וַיִּתְּאוּ	Jerem. xv. 1
וַיִּתְּאוּ	Ezek. xxxvii. 10	וַיִּתְּאוּ	Hos. ix. 10	וַיִּתְּאוּ	Gen. xxxiv. 26
וַיִּתְּאוּ	Ps. cxxix. 5	וַיִּתְּאוּ	Amos ix. 1	וַיִּתְּאוּ	Gen. xli. 35
וַיִּתְּאוּ	Ps. lxxviii. 57	וַיִּתְּאוּ	Isa. xxiv. 18	וַיִּתְּאוּ	Exod. viii. 10
וַיִּתְּאוּ	Habak. i. 15	וַיִּתְּאוּ	Exod. xxviii. 28	וַיִּתְּאוּ	Jerem. v. 28
וַיִּתְּאוּ	1 Sam. xiv. 52	וַיִּתְּאוּ	Exod. xxxix. 21	וַיִּתְּאוּ	2 Chron. xiv. 6
וַיִּתְּאוּ	2 Chron. xxxv. 14	וַיִּתְּאוּ	Jerem. xxiii. 22		
וַיִּתְּאוּ	1 Chron. v. 20	וַיִּתְּאוּ	Nehem. xii. 42		

They are given in the Massorah finalis under the letter *Vav*, p. 29b, cols. 1 and 2; and in the *Ochla Ve-Ochla*, section xlv., pp. 14, 52, &c. It will be seen that though the Massorah states in the heading of this rubric that there are *twenty-two* such instances, it gives *twenty-three*. This arises from the fact that the word *וַיִּתְּאוּ* (Ps. xxii. 27; Hos. xiii. 6), which is an addition to this rubric, has inadvertently been mixed up with it. In the *Ochla Ve-Ochla* it is rightly separated.

occurs twenty-one times,⁷⁷ and יָדַע *he shall know*, nineteen times,⁷⁸ which according to rule ought all to be *Milra*; and though some of them are *Milel*, because of the proximity of the accents, as יִשְׂרָאֵל *it shall be called* [Isa. xxxv. 8], יָדַע *he shall know* [1 Sam. xx. 8], they do not say a single word inasmuch as no change of vowel has taken place in them.

Mark, moreover, that a kind of *Milel* and *Milra* occurs in the Massorah magna, which does not refer to the position of the accents, but to the change of the vowels. This is the case with words which occur twice, and which the Massorites denominate pairs. They are of two kinds.

The first class consists of two words beginning with the serviles *Kaph*, *Lamed*, and *Beth*, before the preformative *Aleph*, *Jod*, *Tav*, and

Nun of the future, one word of which is pointed with *Sheva*, and the other with *Pattach*, followed by *Dagesh*; as is the case with those words called *Dagesh* and *Raphe*, as I have explained in the preceding section. Normally there is no difference between those called *Dagesh* and *Raphe* and those which they call pairs, except that the latter only are arranged in pairs. Thus, for instance, the eleven pairs, one of which is *Milel*, and one *Milra*, beginning with *Beth*: as בְּרִיטָאוֹת *in tears*, *Milel* [Lament. ii. 11], and בְּרִיטָאוֹת, *Milra* [Ps. lxxx. 6], &c.;⁷⁹ the alphabetical list of double pairs of words beginning with *Kaph*,

קָרָא בִּיָּדָע יָדַע כָּל־כָּל־רִיבִים לָדַע, אַעפִּי שֵׁשׁ מֵחֶם מַלְעִיל מִפְּנֵי קְרוֹב הַמַּעֲמִים, כִּמוֹ דֶּרֶךְ הַקֶּרֶשׁ יִקְרָא לָהּ, אֵל יָדַע זֶה יִהְיוּנָה, לֹא דִבְרוּ מִזֶּה דִבְרִי, לִפִּי שְׂאִין בְּהֵן הַשְׁתַּחֲוֹת הַנְּקוּדָה:

וְדַע כִּי נִמְצָא בַּמַּסְדָּה נִרְוֹלָה עֵינִי מַלְעִיל וּמַלְרַע שְׂאִינוֹ עַל הַנְּחֹת הַמַּעֲמִים, רַק עַל הַשְׁתַּחֲוֹת הַנְּקוּדוֹת, זֶה בַּמְלֹת שֶׁנִּמְצָאוּ שְׁנַיִם שְׂנִים שְׂקִירָא לָהֶן זִנְוֹת, וְהֵם שֶׁל ב' מִינִין:

הַסִּין הַאֶחָד הוּא מִן ב' מִלִּין שְׂרִיטָשׁן אוֹחִיוֹת כָּל־ב, אוֹ חִי'וֹ שְׂבִרָשׁ הָאִיתָן, וּבַמֶּלֶה אֵחָת הֵן נְקוּדוֹת בְּשׁוּא וּבַחֲבֵרָתָה בַּפֶּתַח וּדְגֵשׁ אַחֲרֶיהָ, כִּנּוּן אוֹתָן שְׂקִירָא לָהֶן דְּנִשְׁן וּרְפִין, כֹּאשֶׁר כִּתְבִּתי בַּמַּאמֶר הַקּוֹדֶם; וְהַכֹּלֵל אֵין חֲפֹשׁ בֵּין חֲדָשִׁין וְחֲרָפִין, וּבֵין אֵלוֹ שְׂקִירָא לָהֶן זִנְוֹת, רַק שְׂאֵל הֵן זִנְוֹתָ לִבֵּר; וְהַמַּסֵּל כִּנּוּן יָיָא זִנְוִין חֵד מַלְעִיל וְחֵד מַלְרַע וּבִי'רֵת בְּרִישָׁחוֹן, כָּלוּ בְּדָקְטָה עֵינִי מַלְעִיל, בְּדָקְטָה שְׁלִישׁ מַלְרַע; יָיָ וְכֵן אֵי"ב

⁷⁷ The twenty-one instances in which קָרָא occurs, are as follows: Gen. ii. 23; xvii. 5; xxxv. 10; xxi. 12; Numb. xxiii. 3; Deut. iii. 13; xxii. 6; 1 Sam. ix. 9; Isa. iv. 1; xiv. 20; xxxi. 4; xxxii. 5; lvi. 7; xxxv. 8; liv. 5; i. 26; lxii. 12; Jerem. xix. 6; Isa. lxii. 4; Prov. xvi. 21; Esther iv. 11. They are given in the Massorah marginalis on Jerem. xix. 6. It will be seen that two of the instances, viz., Numb. xxiii. 3; Deut. xxii. 6, are not from קָרָא, to call.

⁷⁸ The nineteen passages in which יָדַע occurs are, Josh. xxii. 22; 1 Sam. xx. 8; xxi. 8; Isa. vii. 16; viii. 4; lii. 6; Jerem. xxxvi. 19; xl. 15; xxxviii. 24; Job xiv. 21; Ps. xxxv. 8; xxxix. 7; xcii. 7; Prov. xxiv. 12; xxviii. 22; Eccl. viii. 5 (twice); ix. 12; x. 14. They are given in the Massorah marginalis on Ps. xcii. 7.

⁷⁹ The eleven pairs of words beginning with *Beth*, which respectively occur once *Milra* (i. e., with *Sheva*, or its substitutive feeble vowel) and once *Milel* (i. e., with the real vowel), are as follows:—

בְּרִיטָאוֹת . . . Ps. lxxx. 6	בְּמַצֹּלָה . . . Ps. cvii. 24	בִּנְנַע . . . Deut. xxiv. 8
בְּרִיטָאוֹת . . . Lament. ii. 11	בְּמַצֹּלָה . . . Zech. i. 8	בִּנְנַע . . . Levit. xiii. 8
בְּרִיטָאוֹת . . . Dan. vii. 12	בְּמַצֹּלָה . . . Isa. xix. 2	בְּשִׂיחָה . . . Exod. xxvii. 7
בְּרִיטָאוֹת . . . Job xxiv. 22	בְּמַצֹּלָה . . . Amos ix. 8	בְּשִׂיחָה . . . Levit. xiii. 10
בְּרִיטָאוֹת . . . Isa. viii. 1	בְּמַצֹּלָה . . . Ps. lxxiv. 5	בְּתִנּוּר . . . Levit. xxvi. 2
בְּרִיטָאוֹת . . . Exod. xxxiii. 4	בְּמַצֹּלָה . . . Gen. xxii. 13	בְּתִנּוּר . . . Levit. vii. 9
בְּרִיטָאוֹת . . . Esther ix. 16	בְּמַצֹּלָה . . . Amos iv. 2	
בְּרִיטָאוֹת . . . Lament. i. 1	בְּמַצֹּלָה . . . 2 Chron. xxxv. 13	

shalt water it [Deut. xi. 10], on which the Massoretic remark is, "not extant, *Milēl*;"⁷⁸ and also another register—in which the reverse is the case—of words, which in one instance only are *Milra*, whilst in all other passages they are *Milēl*, as *הִבָּה* come now [Gen. xxix. 21], noted "not extant as *Milra*."⁷⁹ They also remark on *וַיֹּסֶף* and he added, "three times, twice *Milēl* and once *Milra*;"⁸⁰ as well as on *וַיִּסְפֶּה* she shall add, "five times, thrice *Milra* and twice *Milēl*."⁸¹ Those which are *Milēl* have *Segol*, whilst those which are *Milra* have, according to grammar, *Tzere*; and, in consequence of this change, the Massorites counted them, and have given the marks of the passages; whilst, with regard to those in which the said change does not take place, as *יִקְרָא* it shall be called, which

⁷⁸ The thirty-eight words which respectively have in one instance only the accent on the penultima are as follows:—

חֲשֵׁקוֹ	Deut. xi. 10	קִנְיָה	Ezek. xix. 14	לִמָּה	Job vii. 20
לִשְׁוֹה	Deut. xvii. 12	וְשִׁבְהָ	Isa. vi. 13	מִנֶּעַ	Prov. xi. 26
יִרְבֶּה	Gen. xviii. 20	שִׁכְרִי	2 Kings vii. 6	יִקְרָה	Prov. iii. 15
יִצְחָק	Gen. xxi. 6	מִדָּה	1 Sam. xxx. 6	חֲדָת	Prov. xvii. 10
וְסִכְרִי	Levit. xv. 13	הַחֲדָתוֹנָה	Ezek. xl. 19	וְחִמְאָר	Prov. vii. 13
קִנְיָה	Numb. xxi. 15	הַחֲדָתוֹנָה	2 Kings xvi. 18	אֲרִיבֶשֶׁת	Prov. xxx. 24
רִחֻקָּה	Judg. xviii. 28	רִעָה	Isa. xiv. 19	חֻסְדָּה	Ezek. xlii. 20
מִיֹּהֵב	Ruth iv. 15	רִחֻמָּה	Isa. xxxii. 11	בִּצְעַ	Prov. i. 19
וְהָסֵב	2 Sam. xxiii. 1	חֲדָה	Ezek. xiv. 11	הַבֹּ	Job. vi. 22
יִסְחֹף	Judg. xiii. 21	בִּזְעַ	Isa. lxi. 12	אִדָּה	Job xxiii. 9
וְשִׁבְרִי	Ezek. xiv. 12	יָצַע	2 Kings iii. 11	שִׁמְעַ	Ps. cl. 5
וְהָסֵב	2 Kings vi. 7	וְרָה	Job xix. 17	דִּרְשַׁע	Ecol. iii. 16
צִירָה	Isa. xxviii. 20	צִירִי	Job xxvi. 8		

They are given in the Massorah finalis, under the "variations between the Easterns and Westerns," p. 62 a, cols. 3 and 4. The *Ochla Ve-Ochla*, section cccxxii., pp. 61, 171, gives seventeen additional instances, whilst it omits some which are contained in our list.

⁷⁹ The list of words which on the contrary occur only once with the accent on the ultima is as follows:—

הַבָּה	Gen. xxix. 21	וְהִסִּית	Levit. xxiv. 5	מִרְחֹם	Isa. xlix. 15
מִתָּה	Gen. xxx. 1	וְהִיִּיתָה	Numb. xxvii. 13	בִּרְכִי	Amos vii. 14
יִרָא	Gen. xli. 38	לִחֹם	Judg. v. 8	חֲדָמוֹץ	Ps. lxxi. 4
וְיִשְׁבֹּב	Gen. xlvii. 11	וְרָעַ	Judg. vi. 8	שִׁשֶׁר	Prov. xxiii. 7
שָׁחִי	Exod. x. 1	אֲרֻמָּה	1 Kings xvi. 9	נִוְכָה	Job xxiii. 7
וְהִעֲלִית	Exod. xl. 4	הַשִּׁמְרִי	Isa. vii. 4	שִׁדְרִי	Job xxx. 30
וְהִנְיִיתָה	Levit. xv. 29	שִׁשֶׁר	Isa. xl. 24		

There are also two others, about which there is a difference of opinion, viz., *חֲדָת* Numb. xxxi. 27, and *וְהִסִּית* Zech. vi. 11. They are enumerated in the *Ochla Ve-Ochla*, section cccxxiii., pp. 61, 172.

⁸⁰ The two instances in which *יִסְחֹף* is *Milēl* are, Prov. i. 5; ix. 2.; and the one instance of *Milra* is in 2 Sam. xxiv. 3. See the Massorah marginalis on 2 Sam. xxiv. 3.

⁸¹ The three passages in which *וַיִּסְפֶּה* occurs *Milra* are, Gen. iv. 2; Deut. xiii. 1; Ps. civ. 29. It will be seen that in the first two instances it is the Hiphil future of *סָפַח* to add; whilst in the third passage it is Kal future, second person singular masculine for *וַיִּסְפֶּה* from *סָפַח* to gather. They are enumerated in the Massorah marginalis on Exod. iv. 12, and in the *Ochla Ve-Ochla*, Section iv. of the additions, pp. 62, 173. The two passages in which it is *Milēl* are, Exod. x. 28; Deut. iii. 26. Comp. Massorah marginalis on Exod. x. 28.

Dagesh, as *מִצֵּד* the *tithe* of [Levit. xxvii. 80], &c.,⁷¹ and in all other instances it is *Raphe*, that is, with *Chateph-pattach*, as *מִצֵּד* the *tithe* of [Deut. xiv. 28], &c. Examine, and you will find it so.

SECTION IV., concerning *Milel*, *Milra*, and *Psik*.—Mark that there is not a single word in the whole Scripture without an accent either at the beginning, middle, or end. Now, the Massorites call the place on which the accent rests by two Aramaic names. The one is *מלעיל* *Milel*, which is the translation of the Hebrew *מלמעלה* from above; and the other is *מלרע* *Milra*, and is the translation of the Hebrew *ממטה* or *מתחת* from below. By this is not meant that the accent is either above or below the centre of the letter, but when the accent is either on the first letter of the word, or on the middle, they call it *Milel*, and when it is on the end of the word they denominate it *Milra*. Now there are some words which, according to rule, are always *Milel*; and there are others, again, which, according to rule, are always *Milra*; whilst some, again, are at times *Milel*, and at other times *Milra*. Still there are exceptions to all these. In the book entitled *Good Sense*, which I have determined to compose, all these rules will be explained, together with all the other laws of the accents, if God permit.⁷² It must be added, that the Massorites make but very few desultory remarks on this subject.

As a rule, they do not note every single word, whether it has the accent on the penultima or on the ultima, but only very occasionally mark some words which are anomalous, either in their accents or points. Thus, for instance, they give a register of thirty-eight words, which in one case only have the accent on the penultima, whilst in all other passages they have the accent on the ultima, as *וְהִשְׁקִיתָ* and *thou*

כמו מִצֵּד הארץ וכולי,⁷¹ וכל שאר דפויים, ר"ל בחתף פתח כמו מִצֵּד דנגך, דיוק וחמא עור:

המאמר הרביעי במלעיל ובמלרע ופסוקים: דע כי אין לך חיבה בכל המקרא שאין לה מקם, או בראש, או באמצע, או בסוף, וקראו בעלי המסורת למקום הנחה המעמים ב' שמות בלשון ארמי; הא' מלעיל, והוא תרגומו של מלמעלה, והב' מלרע, והוא תרגומו של ממטה או מתחת; ואין הכוונה בהם שהמעם מלמעלה או מלמטה בנוף האות, אלא שהמעם באות הראשונה של החיבה או באמצע, קראו לו מלעיל, וכאשר הוא בסוף החיבה קראו לו מלרע; וזהו יש מלות שדינם להיות חמיר במעם מלעיל, ויש שדינם חמיר מלרע, ויש שדינם לפעמים מלעיל ולפעמים מלרע, ויש לכל אלו מבטלים; ובספר טוב טעם אשר יקדמי חבירי, יבוארו כל הדינים הללו, עם כל שאר דיני המעמים א"י;⁷² מצדף לזה כי בעלי המסורת לא דברו מזה רק מעם ועד שם ועם שם:

והכלל כי לא כתבו על מלה יחידה אם מעמח מלעיל או מלרע, רק לפעמים מעמים בקצת המלות שיש בהן אוה ורות במעמן או בנקודתן; כגון שמה אחת מן ל"ח מלין מלעיל וכל חברותיה מלרע, כגון וְהִשְׁקִיתָ

⁷¹ The three instances in which *מִצֵּד* occurs with *Dagesh* = with *Sheva* under the *Ajin* are, Levit. xxvii. 82: Numb. xviii. 24: Levit. xxvii. 80. They are given in the *Massorah finalis* under the letter *Ajin*, p. 51 b, col. 2.

⁷² The *Dissertation on the Accents*, to which Levita refers, appeared in 1539, within twelve months of the publication of the treatise on the *Massorah* (*vide supra*, p. 63, &c.) The discussion on the tone accents, or *Milel* and *Milra*, is contained in the sixth chapter of the dissertation in question.

Let me now give you the letters *Aleph, Beth, Gimmel, Daleth*, and *He* as a new and appropriate mnemonic sign for it. *Aleph* [= first] means that whenever *Sheva* is under the first letter of a word, it is vocal, as *שְׁמַע בְּנִי* *hear my son* [Prov. i. 8]; *Beth* [= two] means that when two *Shevas* occur in the middle of a word, the first is silent and the second is vocal, as *יִשְׁמְעוּ* *they shall hear*, *יִלְמְדוּ* *they shall learn*, &c.; *Gimmel*, which is the initial of *long*, means that whenever *Sheva* follows a long syllable it is vocal, as *שָׁמְרוּ* *they kept*, and *וַיִּשְׁבּוּ* *and they dwelled*, *הוֹלִיכִים* *the coming*, &c.; *Daleth*, which is the initial of *Dagesh*, means that whenever *Sheva* is under a letter with *Dagesh* it is vocal, as *דִּבְרָה* *they spoke*, a word, &c.; whilst the letter *He*, which is the initial of *הרמות* *alike* signifies that when two letters which are alike come together, and the first has *Sheva*, it is vocal, as in *הַלְלִיָּהּ* *Hallelujah*, where, though the first *Lamed* has no *Dagesh*, yet it is called vocal *Sheva* because of the two *Lameds*, and *הִנְנִי* *behold I*, in which *Sheva* is vocal because of the two *Nuns*. Remember this mnemonic sign, and treasure it up, for it is useful.

I shall return now to my first subject, and give you an example of a *Sheva*, which the Massorites call *Dagesh*. They make the following remark in the Massorah: "the expression *עלמה* to conceal, has always *Dagesh*;" that is, it is always with simple *Sheva*, as *הַעֲלִים יְעֲלִימוּ* *hiding they shall hide* [Levit. xx. 4], &c. They also say the word *חסיה* to trust, has always *Dagesh*, as *אֶחָסֶה* *I shall trust* [Ps. lvii. 2], &c., except in six instances, in which it is *Raphe*, that is, with *Chateph-pattach* or *Chateph-segol*, as *מַחֲסֶה* *refuge* [Joel iv. 16], *אֶחָסֶה* *I shall trust* [Ps. xviii. 8], &c.⁷⁰ They also remark, *מעשר* *tithe*, occurs three times with

⁷⁰ This is surely a mistake, since the Massorah marginalis on Ps. lxii. 9, enumerates nine instances in which *חסיה* is *Raphe*, or has *Chateph-pattach*. They are as follows:—

חסיה . . . Ps. lxii. 9	חסיה . . . Ps. lxxi. 7	חסיה . . . Ps. cxviii. 9
חסיה . . . Ps. xlii. 2	חסיה . . . Jerem. xvii. 17	חסיה . . . Ruth ii. 12
חסיה . . . Joel iv. 16	חסיה . . . Ps. cxviii. 8	חסיה . . . Ps. lvii. 2

The Massorah, moreover, adds that *חסיה* occurs *everywhere except in one instance*, viz., Ps. lvii. 2. In the Massorah finalis, under the letter *Cheth* 32a, col. 2, where reference is made to the word in question, it is also distinctly stated that it is nine times *Raphe*.

the Section on the Servile Letters, *ex. gr.* וְיִשְׁלַח and he will send, on which they remarked, "fifteen times *Raphe*;" וְיִהְיֶה and it shall be, "thirty-two times *Raphe*."⁶⁴ Or when the said *Vav* is pointed with *Shurek*, on account of *Tav* and *Nun* with *Sheva*, belonging to the preformative letters *Aleph*, *Jod*, *Tav*, and *Nun*, whereby it is followed, as וְתִרְצַר and thou shalt speak, which is marked "twice *Raphe*" [Is. xl. 27]; וְנִכְסְפָרָה and we shall declare [Jerem. li. 10], "not extant, *Raphe*," &c.⁶⁵

The rule is, that whenever *Vav* preceding the future is pointed with *Sheva*, *Chirek*, or *Shurek*, they call it *Raphe*, except when it occurs in pairs, one of which has *Sheva* and the other *Pattach*. In such a case they call it *Milel* and *Milra*, as I have stated above. Mark that they always counted the instances in which it is *Raphe*, because they are the fewer, since in most cases in which *Vav* precedes the letters *Aleph*, *Jod*, *Tav*, and *Nun* it is conversive, and has *Pattach*, followed by *Dagesh*. This *Vav* conversive they did not count, because it is the most frequent; but when it has *Kamets*, because of the guttural *Aleph* belonging to the preformatives, *Aleph*, *Jod*, *Tav*, and *Nun*, they generally counted it, as וְאָשִׁים and I shall put, on which they remark "nine times;" וְאָדַע and I shall know, "three times."⁶⁶ Notice, also, that there is a kind of *Sheva*, which they call *Dagesh*, namely, *Sheva* quiescent under the gutturals *Aleph*, *Cheth*, *He*, and *Ajin*, as in וְיִחַפֵּץ he shall covet, וְיִחַמְדֵּהוּ he shall desire, &c., whilst they call *Raphe*, the *Chateph-pattach* and *Chateph-segol*, because *Dagesh* never follows them. I have already stated in "the Poetical Dissertation," poem viii., that in five instances the *Sheva* is called mobile, and not quiescent.

השמושים, כמו וְיִשְׁלַח מ'ו' רפין וְיִהְיֶה ל"ב רפין; וכן כשהיא נקודה בשורק בעבר רפין ונר"ן של א"יתן הנקודות בשוא, כמו וְתִרְצַר ונר"ל ב' רפין, וְנִכְסְפָרָה בציון ל"ח רפין:

והכלל כל וו"ן בראשי העתידין הנקודות בשוא, או בחידק, או בשורק, קראו לחן רפין, חץ כשהן שנים שנים, האחת בשוא, והשנייה בפתח, או קראו לחן מלעיל ומלרע, כמו שכתבתי לעיל; ודע כי חמיד מן העתידין כי הם המועטים, כי רוב הוו"ן שראש הא"יתן הם וו"ן החפוף, והן פתוחים ודגש אחריהן, ולא מן אותן מפני רבויים, אבל כשהן קמוצים מפני אל"ף הא"יתן, על דיוב מן אותם, כמו וְאָשִׁים מ', וְאָדַע נ'; ודע כי יש מן שוא שקראו לו דגש, והוא השוא הנח שחתת אח"ענה, כמו וְיִחַפֵּץ, וְיִחַמְדֵּהוּ, ודומיהן, החפף פתח או החפף סגול קראו לחן רפ' לפי שלא בא לקולם דגש אחריהן; וכבר הודעתך בפרק שירה בשיד ח' כי בחמשה דברים נקרא השוא נע ולא נח:

⁶⁴ Neither can we understand this remark, since וְיִשְׁלַח only occurs once, viz., Exod. vi. 11.

⁶⁵ The thirty-two instances in which וְיִהְיֶה occurs with *Chirek* under *Vav* conjunctive have already been given. *Vide supra*, p. 141, note 122.

⁶⁶ The two passages in which וְיִחַמְדֵּהוּ occurs with *Shurek* are, Isa. xl. 27: Ezek. xxiv. 27.

⁶⁷ The single instance in which וְנִכְסְפָרָה occurs, is Jerem. li. 10.

⁶⁸ The nine instances in which וְאָשִׁים occurs with *Kamets* under the *Vav* are, (Gen. xiv. 47: Deut. x. 5: 1 Sam. xviii. 21: 1 Kings viii. 21: Isa. li. 16: Jerem. xiii. 2: Malachi i. 8: Job xxxviii. 10: 2 Chron. vi. 11.

⁶⁹ The three passages in which וְאָדַע occurs are, Isa. l. 7: Jerem. xxxii. 8: Ezek. x. 10.

"four times *Raphe*," ⁹⁰ "nine times *Dageshed*," ⁹¹ "like an eagle," ⁹² "seven times *Raphe*," ⁹³ "seven times *Dageshed*." ⁹⁴ When they happen to be pairs, that is, two with *Raphe* and two with *Dagesh*, they call them *Milal* and *Milra*, as I shall explain in the following Section; and when both are equally numerous, as *בְּדֶרֶךְ בְּדֶרֶךְ* in the way, *בְּמִדְבָּר בְּמִדְבָּר* in the desert, *בְּעִיר בְּעִיר* in the city, they neither counted the *Raphes* nor the *Dageshes*, because they are very numerous. The exclamatory, or interrogative *He*, too, which is pointed with *Chateph-pattach*, is called *Raphe*; as *הַשֹּׁמֵר הַשֹּׁמֵר* the keeper? [Gen. iv. 9], is marked "not extant, *Raphe*"; *הַשֹּׁפֵט הַשֹּׁפֵט* the judge? [Gen. xviii. 25], is "not extant, *Raphe*"; but when it has *Pattach*, on account of being followed by the gutturals *Aleph*, *Cheth*, *He*, and *Ajin*, they do not call it *Raphe*, but *Pattach*; as *הָאִישׁ הָאִישׁ* a man? [Neh. vi. 11], is "not extant with *Pattach*;" *הַעֲבָד הַעֲבָד* a servant? [Jerem. ii. 14], is "not extant with *Pattach*," &c.

It is also to be remarked that the Massorites likewise call *Raphe* the *Vav* conjunctive which precedes the letters *Aleph*, *Jod*, *Tav*, and *Nun*; as *וְאִשָּׁא וְאִשָּׁא* and I shall bear, is marked "twice *Raphe*;" *וְהִשְׁמַע וְהִשְׁמַע* and hear thou, "five times *Raphe*." ⁹⁵ The same is the case when it is pointed with *Chirek*, because of the *Jod*, belonging to the preformatives *Aleph*, *Jod*, *Tav*, and *Nun* of the future, whereby it is followed, as I have explained in

⁹⁰ The four instances in which *בְּפִי* is *Raphe* are, Levit. xxvii. 10: Ps. xlv. 18: Eccl. ii. 1; vii. 14: and the nine passages in which it is *בְּפִי* with *Dagesh* in the *Teth* are, Gen. xx. 15: Deut. xxiii. 17: Isa. vii. 15, 16: Jerem. xxix. 32: Ps. ciii. 5: Job xxi. 13; xxxvi. 11: 2 Chron. vi. 41. The former are enumerated in the Massorah marginalis on Levit. xxvii. 10; and the latter, in the Massorah marginalis on Isa. vii. 15, and Job xxi. 13.

⁹¹ The four passages in which *וְאִשָּׁא* is *Raphe*, that is has *Sheva* under the *Kaph*, are, Deut. xxxii. 11; Habak. i. 8; Prov. xxiii. 5; Job. ix. 26; and the seven passages in which the *Kaph* has *Pattach* are, Jerem. xlviii. 40; xlix. 16, 22: Hos. viii. 1; Obad. 4; Micah i. 16; Ps. ciii. 5. For the former, see the Massorah marginalis on Deut. xxxii. 11. The list of the latter we could not find any where in the Massorah.

⁹² The two instances in which the *Vav* *מְסַמָּךְ*, Kal future, first person singular masculine of *נָסַב*, has *Sheva* are, Ps. lv. 18; cxix. 48.

⁹³ The six instances in which the *Vav* conjunctive is *מְסַמָּךְ* Kal future, third person singular masculine, has *Sheva* are, 2 Kings ix. 17: Isa. xlv. 16, 17; lviii. 9: Habak. ii. 6: Ps. lviii. 12.

⁹⁴ This must surely be a mistake, since *וְהִשְׁמַע* only occurs twice with *Sheva* under the *Vav* conjunctive, viz., Deut. xxxii. 1: 2 Chron. xx. 9.

Beth, Gimmel, Daleth, Kaph, Pe, and Tav; as בַּלַּיְלָה, in the night, occurs three times *Raphe*;⁵¹ and בַּחֶרֶב with the sword, occurs eight times *Raphe*;⁵² or when they are pointed with *Chirek*, on account of the *Shera* by which they are followed; as בְּבִהֵמָה in cattle, which is four times *Raphe*;⁵³ and בְּשָׂדֵי in the field, five times *Raphe*;⁵⁴ &c.

It is further known that the prepositional letters *Kaph, Lamed, Beth*, which are pointed with *Pattach*, indicating the contracted article

He, are always followed by *Dagesh*. The Massorites, therefore, call those letters *Dageshed*, which have such a *Pattach*; hence they remark on בָּלָל in all, "seven times *Dageshed*,"⁵⁵ and לָטוֹב to good, "twice *Dageshed*."⁵⁶ They also counted them when they are pointed with *Kametz*, because of being followed by the gutturals *Aleph, Cheth, Ajin, and He*, as לְאִישׁ to the man, eleven times with *Kametz*;⁵⁷ לְאִישׁ to the man, thirty-two times with *Kametz*.⁵⁸

Now the rule is, that they always counted those which are fewer in number, whether with *Dagesh* or *Raphe*, and when both happened to be few, they counted both; as בָּטוֹב in good; on which they remark,

⁵¹ The three passages in which בַּלַּיְלָה occurs *Raphe* are, Gen. xl. 5; xli. 11: Nehem. ix. 19. They are enumerated in the Massorah marginalis on Gen. xl. 5.

⁵² The eight passages in which בַּחֶרֶב is *Raphe* are, 1 Sam. xvii. 45, 47; 2 Sam. xii. 9: Isa. xxxi. 8: Jerem. xx. 4: Ezek. xxviii. 23: Hag. ii. 22: Dan. xi. 33. They are enumerated in the Massorah marginalis on 1 Sam. xxii. 45.

⁵³ As בְּבִהֵמָה only occurs four times *Raphe*, viz., Levit. vii. 21; xx. 15; xxvii. 10, 26—we have corrected the text, which in the three editions states that the word in question is six (6) times *Raphe*. Comp. Massorah marginalis on Levit. vii. 21.

⁵⁴ The five passages in which בְּשָׂדֵי is *Raphe* are, Numb. xx. 17; xxi. 22: Isa. v. 8: Ruth ii. 8, 22. Comp. the Massorah marginalis on Numb. xx. 17.

⁵⁵ The seven passages in which בָּלָל occurs with *Dagesh* in the *Kaph* are, Gen. xvi. 12; xxiv. 1: 2 Sam. xxiii. 5: Ps. ciii. 19: Eccles. v. 8: Ezra x. 17: 1 Chron. xxix. 12. They are given in the Massorah finalis under the letter *Kaph*, p. 89, col. 4.

⁵⁶ The two instances in which לָטוֹב is *Raphe*, i. e. *Pattach* under the *Lamed*, are, Numb. xxxvi. 6, and Eccles. ix. 2. They are given in the Massorah marginalis on Numb. xxxvi. 6.

⁵⁷ The eleven places in which לְאִישׁ has *Kametz* under the *Lamed* are, Exod. iv. 11: Jerem. x. 23: Zeph. i. 17: Prov. xxvii. 19: Job xxviii. 23: Eccles. i. 2; ii. 18, 22; vi. 12 (twice); viii. 15. Both the Massorah marginalis on Jerem. x. 23, and the *Ochla Ve-Ochla*, section xv., pp. 62, 175, describe this rubric as follows:—"לְאִישׁ occurs five times with *Kametz* under the *Lamed*; it is likewise so throughout Ecclesiastes, except in one place where the *Lamed* has *Shera*, viz., ii. 26."

⁵⁸ The thirty-two passages in which לְאִישׁ occurs with *Kametz* under the *Lamed* are, Gen. xliii. 6, 11; xlv. 22: Levit. xvii. 4; xxv. 27: Numb. v. 8: Deut. xxii. 16; xxv. 9: Judg. xvi. 19: 1 Sam. ii. 15; ix. 7; xvii. 26, 27; xxvi. 23: 2 Sam. xii. 4; xviii. 11: 1 Kings vii. 39, with 2 Chron. vi. 30: Jerem. xxvi. 11, 16: 2 Kings xxii. 15, with 2 Chron. xxxiv. 23: Malachi ii. 12: Prov. xv. 23: xx. 3, 17; xxiv. 29: Job ii. 4: Ruth iii. 3: Esther vi. 9, 11. They are enumerated in the Massorah finalis under the letter *Aleph*, p. 6 a, cols. 2 and 3.

the case of well known words, as *וַיִּסְעוּ* and they lifted up, *וַיָּקֻחוּ* and they journeyed, *וַיִּהְלְלוּ* and they praised, *וַיְהַלְלוּ* *praise ye the Lord, &c., &c.*, from all of which *Dagesh* has been dropped, there is no necessity for placing the *Raphe* line over them, because they are the majority. The Massorites, also, call every *He* feeble which ought to have *Mappik* but has it not, *סְהִרָה* her purity [Levit. xii. 5], *כְּאִמָּה* like her mother [Ezek. xvi. 44], &c. But I have already discussed this point in Part i., Sections ix. and x., on *Mappik Aleph* and *Mappik Jod*, where I have explained which is *Mappik Aleph* and which is not.

As to *Mappik He*, it is a point in the bosom of the *He*, like *Dagesh* at the end of a word. The Germans used this point, as *רִגְלָהּ* her foot, *יָדָהּ* her hand, &c.; they would not put the point under the *He*, because they thought that it might mislead, lest the reader should read it *Chirek*. This, however, is not to be regarded, since there does not occur a point in the last letter of the word, as I have explained in Part i., Section v.

It is moreover known, from the laws of grammar, that the prepositional letters, *Kaph*, *Lamed*, and *Beth*, are pointed according to rule with *Sheva*, except when it cannot be, as I have explained in the *Section on the Serviles*.⁴⁷ Now the Massorites call this *Sheva*, *Raphe*, because it can never be followed by *Dagesh*. Thus, they remark *בְּבֵיתָ* in the house, "occurs six times *Raphe*;"⁴⁸ *בְּכֶסֶף* for money, "occurs fifteen times *Raphe*;"⁴⁹ *לְכֶסֶף* to a throne, "occurs six times *Raphe*."⁵⁰ They are also called *Raphe* when they are not followed by the aspirates

כמו *הַשָּׂא*, *הַקֵּשׁ*, *הַקֵּדֶשׁ*, *הַחֲלִי*, *הַחֲלִי*, ככלן חסר הניש, ואין צורך לשים עליהם חרפי מפני רבויים; וגם קראו ח"א רפוייה כל ח"א שדינה במפק ואינו, כמו מי סְהִרָה (ויקרא י"ב), פִּאָקָה בַּתִּי וְדוֹמִיחִן; וכבר רברזוּ בם בלחוח הראשונים בדבור מ' וי', בכלל מפק אל"ף ומפק יו"ד, ובארחי שם איזיה הוא מפק אל"ף או לאו:

וחנה המפק ח"א היא נקודה בנוף הד"א, כמו דגש בסוף המלה, כן נוהגין מנקדים אשכנזים, כמו קָדָה וְדוֹמִיחִן, ואינם משמים הנקודה תחת ח"א באמרו דאכא למחש, שמה יקרא הקריא חירק, אבל אין לחוש על זה כי לא נמצא נקודה באיור האחרון של התיבה, כמו שבארתי בלוחור הראשונים בדבור ח':

והנה ידוע מדרך חקרוק כי אותיות כל"ב המשמשים בראש התיבה, רינם לחנק בשוא לולי המבטלים, כאשר בארתי בפרק השמושים;⁴⁷ ובעלי המסורה קראו לשוא כזה רפי, וזה לפי שלא יתכן אחרי דגש לעולם, כמו בְּבֵיתָ ו' רפין,⁴⁸ בְּכֶסֶף מ' ו' רפין,⁴⁹ לְכֶסֶף ו' רפין; וכן שלא על בְּנִי"ד כפ"ת כמו בְּלִיָּה נ'

⁴⁷ The section is the last of the four dissertations composing the *Poetical Dissertation*, and the rule here referred to is on p. 63, ed. Prague, 1793.

⁴⁸ The six instances in which *בֵּית* occurs *Raphe* are, Exod. xii. 46: 1 Kings iii. 17: 2 Sam. vii. 6: 1 Chron. xvii. 5: Isa. v. 8: Amos vi. 9. They are enumerated in the *Massorah marginalis* on 1 Kings iii. 17.

⁴⁹ The fifteen passages in which *כֶּסֶף* is *Raphe* are, Gen. xxiii. 9: Josh. xxii. 8: 2 Sam. xxiv. 24, with 1 Chron. xxi. 22, 24: 1 Kings xxi. 6, 15: Isa. xlviii. 10; lli. 8: Jerem. x. 4: Ezek. xxvii. 12: Micah iii. 11: Ps. cv. 37: Lament. v. 4: Ezra i. 4: Dan. xi. 38. They are given in the *Massorah marginalis* on Josh. xxii. 8.

⁵⁰ The six instances in which *לְכֶסֶף* is *Raphe* are, Isa. xxii. 23: Jerem. lii. 32: Ps. ix. 5: cxvii. 11, 12: Nehem. iii. 7. They are given in the *Massorah marginalis* on Isa. xxii. 23: Nehem. iii. 7.

bosom of a letter, whilst *Raphe* is a straight line like a *Pattach* [—] put over the letter, especially over the aspirates *Beth, Gimmel, Daleth, Kaph, Pe, and Tav*, as I have explained in the *Poetical Dissertation*. The Massorites speak but very little about these, and, since they have already been explained, I need not speak any more about them. You are, however, to observe, that the Massorites also call the letters *Teth, Samech, Shin, Koph, Tzaddi, Nun, Vav, Zajin, Lamed, Jod, and Mem* feeble letters, because they ought to have *Dagesh*, but the *Dagesh* has been dropped for the sake of ease. Most of these occur in the *Piel*, where the characteristic *Dagesh* in the middle stem letter is omitted, as in the *Nun* in וִינְקְאוּ and they envied [Gen. xxxvii. 11], the *Koph* in וַיִּבְקְשׁוּ and they sought [Josh. ii. 22], the *Lamed* in שְׁלָחוּ they sent [Ps. lxxiv. 7], &c.

But in the letters *Beth, Gimmel, Daleth, Kaph, Pe, Tav*, the *Dagesh* is only very rarely omitted, as in וְיִבְקְשׁוּ *than the vintage* [Judg. viii. 2], מִגְבֻּרָתָם *from their strength* [Ezek. xxxii. 30], and a few more; and even in the letters *Teth, Samech, Shin, Koph, Tzaddi, Nun, Vav, Zajin, Lamed, Jod, Mem*, the *Dagesh*, as I have already said, is only dropped when one of them is pointed with *Sheva*, and especially in *Mem* with *Sheva* following the article, as הַמְדַבֵּר *who speaks* [Gen. xlv. 12], הַמְסִבֵּן *who is impoverished* [Is. xl. 20], &c.; all these they call feeble letters, though they have not the straight line of *Raphe* over them. Now I submit that they ought to have the *Raphe* line placed over them, to show that the *Dagesh* is dropped, *ex. gr.* וִינְקְאוּ, וַיִּבְקְשׁוּ, שְׁלָחוּ, הַמְדַבֵּר, הַמְסִבֵּן, lest the reader should think that the Scribe has inadvertently omitted the *Dagesh* and read it with *Dagesh*. I therefore expostulated with the printers of this district for not even putting *Raphe* on the aspirates, *Beth, Gimmel, Daleth, Kaph, Pe, and Tav*, because they said that they did not require it, since when they had no *Dagesh* it was known that they were feeble. But this is a mistake. In

הנקודה הנחונה בנוף האות, הדפי הוא קו ישר כמו פתח נתון על ראש האות, ובפרט באותיות בנ"ד כפ"ת, כאשר באדתי בפרק שירה; והנה בקלי המסורה לא דברו מאלה כי אם מעם וכולן מבווארים, ואין צורך לדבר בם; אך צריך שחזק כי קראו גם כן האותיות רפויות מ"ם שקי"ץ נודלים, וזה כאשר ראויים להדגש, ונפל מהם הדגש להקל, ורובם מבנין פעל הדגוש, כגון נו"ן של וַיִּקְאֵ בּוֹ אֶחָיו, וקו"ף של וַיִּבְקְשׁוּ הַרוּדִפִּים, ולמ"ד של שְׁלָחוּ באש מקדשך וכו'.

אכן באותיות בנ"ד כפ"ת לא יפול הדגש מהם כי אם מעם מועד, כמו מְבַדֵּר אביעזר, מְבַתְּקִים בּוֹשִׁים, ודומיהם מקצת; ואפילו מאותיות מ"ם שקי"ץ נודלים לא נופל הדגש לעולם רק מן חיבה הנקורה בשוא, כמו אלה שכתבתי, ועל הרוב מ"ם שואות הבאה אחר ה"א הידיעה, כמו הַמְדַבֵּר אליכם, הַמְסִבֵּן ידי, הַמְסִבֵּן תְּרוּמָה ודומיהן, לכלן קראו אותיות רפויות, אע"פ שאין עליהם קו הדפי; ואומר אני שראוי לשום עליהם קו הדפי, לחזק שחזק הדגש, כמו וַיִּקְאֵ, וַיִּבְקְשׁוּ, שְׁלָחוּ, הַמְדַבֵּר, הַמְסִבֵּן ודומיהן, מן יחשוב הקורא שהסופר השמיט הדגש ויקראם בדגש; לכן קראו אני תגר על בקלי הדפוס אשר כזה חגליל שאינן משימים רפי אפילו על בנ"ד כפ"ת, באחדם שאינם צריכים להם, מאחר שאין בהם דגש בידוע שיש בהם רפי, ומעוה הוא בידם; ומ"ם במילות מודגלות

four times with *Pattach* [ך] under the *Kaph*,⁴⁴ and with *Segol*, as הן behold "occurs five times [ך] with *Segol* under *He*."⁴⁵ Accordingly, by the vowel-point of the signal letter is to be known what the Massorah treats of; and this is easily understood.

It is, however, to be remarked, that in the words with *Pattach* of each Book the Massorites have put together the *Segols* with the *Pattachs*. Let me now explain what is *Pattach* of the Book. It is known, from the laws of the vowel-points, that when *Athnach* and *Soph-pasuk* come under *Pattach* and *Segol*, they convert the latter into a long *Kametz*. Some instances, however, are left in each book of the Bible, which have not been thus

converted, and these are denominated *Pattach* of the Book = *Pattach* de *Siphra*. They have been counted by the Massorah, and amount to nineteen in Genesis; as, וַיֹּאכַל and he did eat [Gen. iii. 6], וַיִּשְׂא וַיִּבְרַכֵּם [ibid. x. 28], וַיְבָרֶכְהֶם and Calneh [ibid. x. 10], I shall bless them [Gen. xlviii. 9]. Twelve of these have *Pattach* with *Athnach*, and seven with *Soph-pasuk*.⁴⁶ In all the other sacred books, too, they have counted those with *Athnach* separately, and those with *Soph-pasuk* separately, whilst the *Pattachs* and *Segols* they have mixed up together.

SECTION III., concerning *Dagesh*, *Raphe*, *Mappik*, and some of the laws of the *Sheva*.—It is well known that *Dagesh* is a point put in the

מֹאכַל כ'; "וכן במנול הן ה' הרי בנקוד את הסימן נכר במה חסרות מדברת, וזה קל להבין:

אכן דע כי במלות שהם בפתח דספרא קדמו הסגולים בתוך הפתוחים; ועתה אבאר מה פתח דספרא; הנה ידוע מדרך הנקוד כי לא יבא אותה וסוף פסוק תחת פתח גדול או קמן רק יתהפכו לקמן גדול; אבל נשארו מהן בכל ספר וספר שלא יתהפכו, והן נקראים פתח דספרא, ונמצין על פי המסורת, והם י"ם בספר בראשית, כגון לאשה עמה ויאכל, נחר וַיִּשֶׁשׁ, ואבר וַיִּקְלַח, וְאֵלֵי הַמִּצְבֹּת, ו"ב מצהון פתחין באחת, ח' מצהון בסוף פסוק; "וכן בכל ספר וכפר נמצים אותן שבאחת לבד, ואחר שבע"פ לבד, והתקדמו חתחין והסגולין יחד:

המאמר השלישי בדנשין ורפין ומפקין וקצת דיני השוא: בידוע שהדש חייא

⁴⁴ The four passages in which מֹאכַל occurs, with *Pattach* under the *Kaph*, are, Gen. xl. 17; 1 Kings x. 6; Job xxxiii. 20; 2 Chron. ix. 4. They are enumerated in the Massorah marginalis on Gen. xl. 17.

⁴⁵ The five passages in which הן occurs, with *Segol* under the *He*, are, Numb. xxiii. 9, 24; Job viii. 19; xxxiii. 12; xxxi. 35. They are enumerated in the Massorah marginalis on Numb. xxiii. 9.

⁴⁶ The list of the words which have *Pattach*, with *Athnach* and *Soph-pasuk*, is nowhere given in the Massorah. From the detached remarks in the Massorah parva, however, we gather the following twelve words, which have *Pattach* with *Athnach*:—

וַיֹּאכַל . . . Gen. iii. 6	וַיִּבְרַכֵּם . . . Gen. xxi. 8	נָדַר . . . Gen. xxxi. 13
וַיִּשְׂא . . . Gen. x. 10	וַיְבָרֶכְהֶם . . . Gen. xxvii. 2	מִנְשֵׁחַי . . . Gen. xxxiii. 8
וַיִּחַד . . . Gen. xvi. 4	שָׁבַע . . . Gen. xxviii. 10	בִּשְׂדֵה . . . Gen. xxiv. 25
וַיִּצְדָּק . . . Gen. xvii. 17	בָּרַךְ . . . Gen. xxx. 21	עַד . . . Gen. xlix. 27

To these may be added וַיִּחַד (Gen. xxi. 15) and מִנְשֵׁחַי (ibid. xlii. 19). As to the seven instances in which the words have *Pattach* with *Soph-pasuk*, we could not find any more than those adduced in the text. It must, however, be remarked, that there is a great difference of opinion upon several of the passages given in the list. Comp. the *Mebiv Chidoth*, on Gen. xvii. 17, p. 10b.

rubric. Thus, when they say that such and such a number have *Kametz*, you must know that these words are either all pointed with *Kametz* only, or with *Tzere* only; as, for instance, the alphabetical list of words, which they describe as having *Kametz* with the accent

Sakeph; as, אָנֹכִי *I shall know* [1 Kings xviii. 12], פֶּאֶרִי with cedar [Jerem. xxii. 14].^a All the words thus alphabetically enumerated are pointed with *Kametz*, and not one of them has *Tzere*. The same designation they give to the list of words which are pointed with *Tzere*; namely, the fifteen words with *Kametz*: as תַּעֲנֶנָּה *thou shalt afflict* [Exod. xxii. 22], הִזֵּה *sprinkle* [Numb. viii. 7], &c., all of which are pointed with *Tzere*, and not one of them with *Kametz*. The same rule obtains with *Pattach*. All the words thus described have *Pattach* only; as the six words with *Pattach*, viz., בִּפְתוּחָה in the vision [Gen. xv. 1], קִרְחָה baldness [Isa. iii. 24], &c.^b Hence you see that they made no distinction between *major* and *minor* in the naming of the vowels. Indeed, in the *Massorah parva*, they have not even called them by the names *Kametz* and *Pattach*, but the vowel-points are put under the letter which designates the number of instances wherein the word in question thus occurs; *ex. gr.*, the word בָּהֶן in them, "occurs fifteen times [פ"י] with *Tzere* under *He*."^c

The same is the case with *Pattach*; as the word מֹאכֵל *eating*, "occurs

^a The complete alphabetical list is given in the *Massorah marginalis*, on Levit. i. 1. We deviate from our general practice, and do not give this alphabetical list, both because it is extremely long, and because it does not contain any material changes in the text.

^b The *Massorah* gives twenty-five such instances; they are as follows:—

הַעֲבֹה . . . Exod. xxii. 22	וְחִקָּא . . . Jerem. xxxii. 23	הַעֲבֹה . . . Habak. i. 15
מִרְבֵּה . . . Levit. xi. 42	תֹּאבֵה . . . Prov. i. 10	הַעֲבֹה . . . Josh. vii. 7
לִסְרֵבֶה . . . Isa. ix. 6	מִלֵּה . . . Prov. xix. 17	יִשֵּׁר . . . Prov. iii. 6
מִסְרֵה . . . Deut. xxiii. 11	מִסְרֵה . . . Isa. xxviii. 17	יָלֵד . . . Prov. xxvii. 1
וְעִשֵּׂה . . . Josh. ix. 24	מִסְרֵה . . . Isa. xxxii. 14	כִּהֵן . . . Ezek. xviii. 14
וְסִרֵּה . . . 1 Kings xviii. 1	וְסִרֵּה . . . Isa. lv. 4	רַעַד . . . Jerem. xxix. 23
תִּרֵּה . . . Jerem. xvii. 17	תִּרֵּה . . . Dan. i. 13	דִּחַל . . . Isa. lxvi. 7
מִרְה . . . Jerem. xxxi. 10	הִרְה . . . Numb. viii. 7	מִרְה . . . Ps. cxix. 130
	מִסְה . . . Deut. xv. 2	

They are enumerated in the *Massorah finalis*, under the *Koph*, p. 56 a, col. 1.

^c The fifteen instances in which בָּהֶן occurs with *Tzere* are as follows:—Gen. ix. 29; xxx. 26, 37; Exod. xxv. 29; xxxvii. 16; Levit. x. 1; Numb. x. 8; Deut. xxviii. 52; Jerem. iv. 29; li. 43 (twice); xlviii. 9; Isa. xxxviii. 16; Ezek. xlii. 14; 1 Sam. xxxi. 7. They are enumerated in the *Massorah finalis*, under the letter *He*, p. 24 b, col. 2. It is in the *Massorah parva* that the vowel-signs to which Levita refers are given.

not any indecency in it, since it has neither names for the male and female generative organs, nor words for the discharge of the duties of nature, all these things being expressed by some euphemism, as I have already stated. Still, if this were the reason, it would be more appropriate to call it *the pure, or the decent language*, but not the holy language. R. Abraham de Balme again remarks in his Grammar, entitled *The Possession of Abraham*, as follows: "It is called the holy language, because it was given by the Creator, blessed be his name, who is the Holiest of all holy." Thus far his remark.³⁹

However, I have already animadverted upon this question, among many other strictures which I made on his book, submitting that, according to his opinion, it ought more properly to be called *the language of the Holy One*, and not *the holy language*.⁴⁰ It seems, however, more appropriate to say that it is designated "*the holy language*," because the words of the Law, the Prophets, and all the holy statements were uttered therein, and because the Creator is therein called by His holy names, as *the Mighty One, the Almighty of Sabaoth, &c.*, as well as His angels, *ex. gr. Michael, Gabriel, &c.*, and the holy ones upon the earth, as *Abraham, Isaac, Jacob, Solomon, &c., &c.* On this account it is meet and proper to call it the holy language. Herewith the seven classes are ended, and the First Section is finished.

SECTION II., concerning *Kametz* and *Pattach*.—I have already stated, in Introduction III., that the Massorites only mention the vowel-points *Kametz* and *Pattach*, and that they include in them the minor *Kametz* and the minor *Pattach*, which are *Tzere* and *Segol*.

You must, however, observe, that they have never ranged the major *Kametz* with the minor under the one number, or under the same

קדשו אין בה דבר מנוח שהרי לא חונת בה שם מיוחד לקדושת האיש או האשה, גם לא לשון ולצואה, אלא הכל בכנוי כמו שכת' ; אכן היה ראוי לפי זה להקרא לשון נקיה או לשון מדה, ולא שייך בה לשון קדושה; וכתב ד' אברהם הבלמטי בספר דקדוקו מקנה אברהם ויזל, נקרא לשון הקדש בעבוד חייתו מניחו הבורא ית' שהוא המקודש על הקדושים עכ"ל :³⁹ ואני חשנתי על זה בכלל שאר ההשגות שהשגתי על ספרו, ואמרתי לפי דבריו היה ראוי להקרא לשון נקיה ולא לשון הקדש ;⁴⁰ אך נראה יותר נכון לומר שנקרא לשון הקדש מפני שדברי חז"ה ונבואה וכל דברי קדושה נאמרו בה ; וכן נקרא הבורא בה בשמותיו הקדושים, אל אלהי צבאות וכולי, וכן מלאכיו מיכאל, גבריאל, וכן הקדושים אשר בארץ המזרח אברהם, יצחק ויעקב, שלמה ודומיהם, לכן דבר ראוי ונכון הוא להקרא לשון הקדש ; ובוה נשלמו 'המנים, ונשלם המאמר הראשון :

המאמר השני בקמצין ופתחין : כבר כתבתי בחקרמה השלישית כי בעלי המסורה לא זכרו מסהגדות רק הקמץ והפתח, וכללו עמם הקמץ קמן והפתח קמן, שהם צרי ומנולי ; ועתה רע כי לא ערבו הקמץ גדול עם הקמן במספר אחד, או בכלל אחד לעולם :

³⁹ For De Balme, see above, pp. 10, 17, 21. The quotation is from section i., p. 3 a, of the Grammar.

⁴⁰ From Levita's remark, it would appear that he wrote animadversions on De Balme's Grammar. We have, however, not been able to find any trace of this publication.

21, with 1 Chron. xi. 28]. iii. The five groups of three words, each one of which is written in the text in one way, and is entirely different in the marginal reading. These I have already discussed, under the class of words the letters of which are more than the vowel-points. And iv. Those expressions which are written in the text as one word, and for which the marginal reading has two words entirely different to the textual reading, as the *Kethiv* כְּאֶשׁר as that, and the *Keri* כְּכֹל אֲשֶׁר according to all that [Ezek. ix. 11], the *Kethiv* שִׁינֵיהֶם their urine, and the *Keri* מִימֵי רַגְלֵיהֶם the water of their feet [2 Kings xviii. 27], &c. See above, at the beginning of this Section.

7.—The seventh class embraces cacophonous and euphemic expressions. Our Rabbins of blessed memory say, that all the words which are written in the Scriptures cacophonically must be read euphemically, as—i. The *Kethiv* יִשְׁכְּבֶנָּה he shall ravish her, and the *Keri* יִשְׁכְּבֶנָּה he shall lie with her [Deut. xxviii. 30]. For this cacophonous term משכב, which occurs four times in the textual reading, the *Keri* has always the euphemic word מִשְׁכָּב. ii. *Kethiv* דִּנְיָהֶם their dung, and *Keri* שִׁינֵיהֶם their urine, for which, on account of their both being cacophonous terms, the *Keri* has the euphemic words צִאֲתָם their excrement, and מִימֵי רַגְלֵיהֶם the water of their feet. And iii. עֶפְלִים, which is a tumour near the pudenda, denoting in German Feigblattern, and, being a cacophonous expression, is in the *Keri* כְּחוֹרִים the piles [Deut. xxviii. 27];⁸⁶ vide ARUCH, s. v. מחר.

The rule which obtained is, that every cacophonous expression was changed for a euphemism, so that man might not utter anything indecent. And indeed there are some who maintain that Hebrew is for this reason called the holy language,⁸⁷ because it is all holy, and there is

וכן ה' זוגין מן ג' מלים רכל חר כחב מלה וקר מלה אחת, וכבר כתבתי מזה לעיל בכלל חמלת שחכתב מרובה על הנקודה; וכן דכתיבין מלה חר וקר ב' מלות אחרות שאינן דומות למלה החתובה בפנים, כמו לאמור עשיתי פֶּאֶשֶׁר צוֹרֵעִי, קָלָל אֶשֶׁר קָרִי, וכן שִׁינֵיהֶם מִימֵי רַגְלֵיהֶם קָרִי, עֵינִין לֵעִיל בהחלפת חמאמר:

המין השביעי במנונה ונאות, אמרו ר"ל כל הדברים החתובים במקרא לנאי קרין אותן לשבת, כמו ואיש אחר יִשְׁכְּבֶנָּה יִשְׁכְּבֶנָּה קרי, וכן בד' מקומות כתיב לשון משנל שהוא לשון מנונה וקרי לשון משכב שהוא לשון נאות,⁸⁶ וכן לאכול את חֲזִיקָתָם ולשתות את שִׁינֵיהֶם לפי ששניהן דברים מנונים קריין צִאֲתָם ופֶּאֶשֶׁר הִלָּקְתָם לשבת, וכן וְעֶפְלִים שהם התחתוניות בלשון אשכנז פיינבלאטריין שהוא לשון מנונה קרי חֲחוֹרִים,⁸⁷ עיין בערוך בשורש מחר:

והכלל העולה כל מה שהוא בלשון ננאי שנו אותו לשבח כרי שלא יוציא האדם דבר מגונה מפיו; ויש מי שאומר שבשביל כך נקרא לשון העברית⁸⁸ לשון הקדש לפי שכל

יִשְׁכְּבֶנָּה יִשְׁכְּבֶנָּה he shall lie with her [Deut. xxviii. 30]. For this cacophonous term משכב, which occurs four times in the textual reading, the *Keri* has always the euphemic word מִשְׁכָּב. ii. *Kethiv* דִּנְיָהֶם their dung, and *Keri* שִׁינֵיהֶם their urine, for which, on account of their both being cacophonous terms, the *Keri* has the euphemic words צִאֲתָם their excrement, and מִימֵי רַגְלֵיהֶם the water of their feet. And iii. עֶפְלִים, which is a tumour near the pudenda, denoting in German Feigblattern, and, being a cacophonous expression, is in the *Keri* כְּחוֹרִים the piles [Deut. xxviii. 27];⁸⁶ vide ARUCH, s. v. מחר.

The rule which obtained is, that every cacophonous expression was changed for a euphemism, so that man might not utter anything indecent. And indeed there are some who maintain that Hebrew is for this reason called the holy language,⁸⁷ because it is all holy, and there is

⁸⁶ The four instances in which the *Keri* substitutes the words in question are, Deut. xxviii. 30; Jerem. iii. 2; Isa. xiii. 16; Zech. xiv. 2. Comp. Massorah marginalis on Is. xiii. 16, and *Ochla Ve-Ochla*, section clxix., pp. 88, 114.

⁸⁷ There are six instances in which the alteration in question is made in the margin, vide *supra*, p. 109, note 49. The rule of the sages, to which Levita refers, and according to which the alterations in question have been made, is given in the Talmud, *Megilla*, 25 b. Comp. also Jacob b. Chajim's *Introduction to the Rabbinic Bible*, pp. 18, 25, ed. Ginsburg.

⁸⁸ The words לשון העברית, the Hebrew language, are omitted in the Sulzbach edition.

there are fifteen in number, as, the *Kethiv* בְּנֵי in happiness, and the *Keri* בָּא הַחֵפְזָה *happiness is come* [Gen. xxx. 11]; the *Kethiv* מָה *what is it*, and the *Keri* מָה זֶה [Exod. iv. 2], &c. Also eight words in which the reverse is the case, being in the text two words, and in the margin one; as, מִבְּנֵי יִמִּין, for which the margin has מִבְּנֵי יִמִּין *from Benjamin* [1 Sam. ix. 1], the textual reading לָהֶם *to them shall be great*, and the marginal reading לְמִרְבָּה *for the increase* [Isa. ix. 6], &c.⁸⁴

Now I am greatly astonished at the traditional explanation of this word, saying that there is a final *Mem* in the middle of the word; since, according to the *Kethiv*, it is not in the middle of the word, as the *Kethiv* has two words לָהֶם *to them*, just as אֶרְאֶלֶם [Is. xxxiii. 7] stands for אֶרְאֶה לָהֶם *I shall appear to them*, and בָּשָׁלָם [1 Kings xxi. 21] stands for בָּשָׁל לָהֶם *he boiled for them*; so also רַבָּה, as the *Kethiv* has it, is to be explained by לָהֶם *to them is great*.⁸⁵

To this class, also, belong—i. Those words which are written in the text in one way, and for which the marginal reading has quite a different expression, as the *Kethiv* הָעִיר *the city*, for which the *Keri* is הַיָּצֵר *the court* [2 Kings xx. 4], the *Kethiv* וְאֵשׁ *and where*, and the *Keri* וְאֵשְׁבָה *and I dwelled* [Ezek. iii. 15], &c., which have already been mentioned under the second class, on the interchange of letters. ii. The *Kethiv* מִיֵּשׁ *who*, for which the *Keri* is מִיֵּשׁ *man* [2 Sam. xxiii.

⁸⁴ The fifteen instances in which the textual reading has one word, and the marginal reading two, are as follows:—

בֵּן Gen. xxx. 11	מִדָּם Ezek. viii. 6	מִכְתֹּשֶׁה Job xxxviii. 1
מִדָּה Exod. iv. 2	מִלֵּכִים Isa. iii. 15	מִכְשֶׁה Job xl. 6
מִשְׁתֵּה Dent. xxxiii. 2	מִלֵּכִים Ps. x. 10	הַמְשִׁרְצִים Nehem. ii. 13
מִשְׁתֵּה Jerem. vi. 29	יְשִׁימֹת Ps. lv. 16	בְּנִימִן 1 Chron. ix. 4
הַמְשִׁרְצִים Jerem. xviii. 3	לְמִינֵיהֶם Ps. cxxiii. 4	לְבִנְיָמִן 1 Chron. xxvii. 12

The eight instances in which the reverse is the case, that is, the text having two words, and the margin one word, are as follows:—

כִּי מִדָּה Judg. xvi. 25	לֹא רָבָה Isa. ix. 6	כִּי עֵינִים Lament. iv. 3
מִבְּנֵי יִמִּין 1 Sam. ix. 1	כִּי אֶרֶץ Isa. xlv. 24	בְּדֵד בְּרָחֶם 2 Chr. xxxiv. 6
מִן הַמְּכֹרֶת 1 Sam. xxiv. 9	מִן בָּה Lament. i. 6	

The first list is given in the Massorah marginalis on 1 Chron. xxvii. 12; *Tractate Sopherim* vii. 3; and in the *Ochla Ve-Ochla*, section xcix., pp. 29, 96, &c. The second list is given in the Massorah marginalis on 2 Chron. xxxiv. 6; *Tractate Sopherim* vii. 3; and in the *Ochla Ve-Ochla*, section c. pp. 29, 97.

⁸⁵ For the fanciful interpretations and mysterious meanings ascribed to this word, in consequence of its having a final *Mem* in the middle, see Kitto's *Cyclopædia of Biblical Literature*, s. v. KERI AND KETHIV.

4.—The fourth class consists of words, the first of which took from the second, that is, of two words placed together, the first word of which took a letter from the second. This, however, only happens with the formative *He*, at the end of the first word, which belongs to the beginning of the next word. For this reason the punctuators pointed it in the textual reading with *Pat-tach*, whilst in the marginal reading it is made the article of the next word. There are three such instances in the textual reading, viz., the *Kethiv* הֵייתָה מוֹצִיא *thou art leading out*, and the *Keri* הֵייתָה מוֹצִיא *thou art leading out* [2 Sam. v. 2]; the *Kethiv* יִרְעָתָה *thou shonest down*, and the *Keri* יִרְעָתָה הַשָּׁחַר *thou shonest down* [Job, xxxviii. 12]; and the *Kethiv* מִתְחַמֶּה לְשִׁכּוֹת *from the chambers*, and the *Keri* מִתְחַמֶּה לְשִׁכּוֹת *from the chambers* [Ezek. xlii. 9].⁸⁰ There are two instances in which the reverse is the case, viz., שָׁם הַפְּלִשְׁתִּים *there the Philistines*, and the *Keri* שָׁמָּה הַפְּלִשְׁתִּים *there the Philistines* [2 Sam. xxi. 12]; and the *Kethiv* שָׂאֲרֵי אֲשֶׁלְלִילוּ *they have finished the walls*, and the *Keri* שָׂאֲרֵי אֲשֶׁלְלִילוּ *they have finished the walls* [Ezra iv. 12].⁸¹

5.—The fifth class embraces entire words written in the text but not read, of which there are eight instances; as יִרְדָּךְ *he shall tread* [Jerem. li. 8], which is not read; נָא *now* [2 Kings v. 18], which is in the *Kethiv* but not in the *Keri*, &c.;⁸² as well as words read from the margin which are not in the text. Of these there are ten in number, viz., אֵלַי *to me*, which is in the margin but not in the text [Ruth iii. 17]; פָּרָת *Euphrates*, found in the margin but not in the text [2 Sam. viii. 3], &c.⁸³ I have, however, already discussed this subject, in the third Introduction [*vide supra*, p. 109, note 51].

6.—The sixth class embraces expressions which are written in the text as one word, and read in the margin as two words. Of these

⁸⁰ The words *לשכות ולשכור* are omitted in the Sulzbach edition.

⁸¹ These instances are also enumerated in the Massorah marginalis on 2 Sam. v. 2; Ezra iv. 12; and in the *Ochla Ye-Ochla*, sections ci. and cii, pp. 29, 97.

⁸² The Sulzbach edition wrongly substitutes *לֹא* *for* *נָא*.

⁸³ Both lists will be found on p. 109, &c., note 51. All the three editions of the *Massorah Ha-Massorah* erroneously state that there are *ten* (י"ד) words in the textual reading, which are not read in the marginal reading, and *eight* (ח') *vice versa*. We have corrected the text, since it is well known that the reverse is the case.

8.—The third class consists of **המין השלישי במקראין ומאחרין, פ' י** transpositions, that is, of words **מלות שכתוב בהן אות אחת מאחד שלא כדיון, ובקרי האחת והוא מוקדם כדיון, והן ס'ב במספר, ואין נם אחד מהן בתורה, ונחת בהן סימן אין מוקדם ומאוחר בחודה הסר אחד;** ²³ **נ"א מהן מאחרות יהו"א, כגון הולך יתקוע (יהושע ו') תלך קרי, ותמשני את העמודים ותמשני קרי, כל הכלים תאמל תאמל קרי; וי"א מהן משאר אוריוור: ותראנה ותאמל קרי, דרכי תרצנה תרצנה קרי, אשר יתבר אל החיים תצור קרי;** ²⁴ **וכן שמות בני אדם, כמו בני שסל שלמי קרי, שסר חסרונ שסר קרי, והמסם לפי שהיה לכל אחד שני שמות:**

והתמשני [from **ימש**] that I may feel [Judg. xvi. 26]; and the **Keri התמשני** [from **מש**]; the **Kethiv תאמל** the tent [1 Kings vii. 45], and the **Keri תאמל** these, &c.; whilst eleven affect the other letters, as the **Kethiv ותראנה** [from **ראה**] and they saw, and the **Keri ותראנה** [from **אור**] and they became bright, [1 Sam. xiv. 27]; the **Kethiv תרצנה** [from **רצה**] they shall delight, and the **Keri תרצנה** [from **נצר**] they shall observe [Prov. xxiii. 26]; the **Kethiv יתבר** he shall be exempt, and the **Keri יתבר** he shall be joined [Eccl. ix. 4], &c.²⁵ The same is the case with proper names, as the **Kethiv שכלי** Shamlai, and the **Keri שלמי** Shalmal [Ezra ii. 46]; the **Kethiv שטרי** Shitrai, and the **Keri שרטי** Shirtai [1 Chron. xxvii. 29], &c.; which obtained in consequence of each of these persons having two names.

are doubled when required, or they are coupled together among themselves, whereby they also yield 10, 100, and 1000, as follows: **הוה** = 10, **ננ** = 100, **ןן** = 1000. Accordingly the commutation takes place between every pair, and the name *Atbach* (**אבט**), by which this anagramic alphabet is designated, is obtained from the first two specimen pairs of the letters which indicate the interchange. Through the application of this alphabet, Prov. xxix. 21 is rendered—"He who satisfies his desire in this world, against him it will testify at the end;" **עברו** being taken to denote *this world*, **נרע** his servant, **הוא** his desire, **אחריו** the end, the last day; whilst **מנן**, according to the alphabet in question, makes **כזהו** witness, the **כ** being exchanged with the **פ**, the **נ** with the **ה**, the **ו** with the **י**, and **ל** again with the **ה**. Hence, also, we obtain **לנ** from **לב**, the **נ** and **ו** being interchanged; and hence, too, **נר** from **הר**, to which **Levita** refers in the text. It must be remarked, that interpretation by the aid of this alphabet was resorted to from time immemorial, and that the exposition of Prov. xxix. 21 by its aid is already given in the Talmud. Comp. *Succa*, 52 b. For other anagramic alphabets, see Ginsburg, *the Kabbalah*, p. 54, &c., Longmans, 1865.

²³ To understand **Levita's** mnemonic sign, it is to be borne in mind that the numerical value of the word **אין** is sixty-one, viz., $\aleph + 50 + 1 = 61$; that the expression *minus one* (**חסר אחד**), which is erroneously omitted in the Sulzbach edition, indicates that one is to be added, thus making the required number 62; and that there is also a play upon the words in the whole phrase, since it alludes to a well known hermeneutical rule denominated **מקרים ומאחר**, according to which whole sentences are transposed. Comp. *Kitto's Cyclopædia of Biblical Literature*, s. v. **MIDRASH**, Rules xxxi. a. d. xxxii.

²⁴ The list in question has already been given, *vide supra*, p. 116, note 67.

מצאנו כן בכל הנוסחאות המדויקות; ²⁴ *Haupha* [2 Sam. xxi. 16, 18], upon which our Rabbins of blessed memory remark, the *Kethiv* is *הַרְפָּה*, and the *Keri* *עֲרֵפָה* *Orpha*; but I could not find it so in all the best Codices.²⁴ xii. The three instances where the text has *Daleth* and the margin *Tav*, viz., the *Kethiv* *אֶחָד* *one* (masculine), and the *Keri* *אַחַת* *one* (feminine) [Is. lxvi. 17], &c.;²⁵ and the two in which the reverse is the case, viz., the *Kethiv* *אַחַת* (feminine), and the *Keri* *אֶחָד* (masculine) [2 Sam. xviii. 12; 1 Kings xix. 4]. xiii. The two instances in which the text has *He* and the marginal reading *Kaph*, viz., the *Kethiv* *מַעֲלֵיכֶם* *their works*, and the *Keri* *מַעֲלֵיכֶם* *your works* [Jerem. xxi. 18], and the *Kethiv* *עֲלֵיהֶם* *upon them*, whilst the *Keri* is *עֲלֵיכֶם* *upon you* [Jerem. xlix. 80].²⁶ xiv. The one instance where the text has *Resh* and the marginal reading *Beth*, viz., the *Kethiv* *וָאֵשָׁב* *and where*, and the *Keri* *וָאֵשַׁב* *and I sat* [Ezek. iii. 15], of which I shall speak again below, under the sixth class. And xv. The one instance in which the text has *Gimmel* and the marginal reading *Zajin*, viz., the *Kethiv* *לֶבֶן* *for food*, and the *Keri* *לָבִי* *for a spoil* [Ezek. xxv. 7], which is owing to the interchange of *Gimmel* and *Zajin* in the alphabet denominated *Atbach*.²⁷ This also accounts for the textual reading *נָה* *valley*, and the marginal reading *זֶה* *this* [Ezek. xlvii. 18].

²⁴ Levita must surely be mistaken, since the Rabbins do not say that the *Kethiv* is *וַרְפָּה* and the *Keri* *וַרְפָּה*, but simply try to identify the two words by way of *Midrash*, which is frequently the case. Comp. *Sota*, 42 b, and *Rashi* on 2 Sam. xxi. 18.

²⁵ The other two instances in which the textual reading has *Daleth*, and the marginal reading *Tav*, are 2 Sam. xxiii. 8, and Song of Songs iv. 2.

²⁶ The two instances in which the textual reading has *קָם*, suffix third person plural masculine, and the marginal reading *קָם*, suffix second person plural masculine, are also given in the Massorah finalis under the letter *He*, p. 22 a, col. 4, and in the *Ochla Ve-Ochla*, section cli., pp. 36, 110.

²⁷ In the alphabet denominated *Atbach* (אַטבַּח), the commutation of the letters takes place according to the numerical value as represented by the respective pairs, which is effected in the following manner. The Hebrew alphabet is divided into three classes, consisting respectively of four pairs, or eight letters, and representing *ten*, *a hundred*, and *a thousand*. The first class, therefore, comprises the letters *Aleph*, *Beth*, *Gimmel*, *Daleth*, *Vav*, *Zajin*, *Cheth*, and *Teth*; the second class comprises *Jod*, *Kaph*, *Lamed*, *Mem*, *Samech*, *Ajin*, *Pe* and *Tzaddi*; whilst the third class contains *Final Mem*, *Final Nun*, *Final Pe*, *Final Tzaddi*, *Koph*, *Resh*, *Shin*, and *Tav*. When thus divided and paired, according to their numerical value, we obtain the following Table:—

א. — יו, רי	א. — יו, רי	every pair making 10.
ב. — כ, ש	ב. — כ, ש	100.
ג. — ט, פ	ג. — ט, פ	1000.

As the letters *He*, *Nun*, and *Final Kaph* are, from their unpairable numerical value, necessarily excluded from being coupled with any other member of the alphabet, they

ii. 20]; and the four instances in which the reverse is the case, as the *Kethiv* הַשְׂרָמוֹת *the burned cities*, and the *Keri* הַשְׂרָמוֹת *the fields* [Jerem. xxxi. 40], &c.²⁰ iii. The one instance in which the textual reading is final *Kaph* and the marginal *Daleth*, viz., the *Kethiv* הָיָה and the *Keri* יָד *side* [1 Sam. iv. 18]. iv. The four cases in which the textual reading has *Cheth* and the marginal *He*, as the *Kethiv* רְחִיטְנִי *our bower*, and the *Keri* רְחִיטְנִי *our bower*, and the *Keri* רְחִיטְנִי [Song of Songs i. 17], &c.²¹ v. The instance in which the *Kethiv* has *Shin* and the *Keri* has *Teth*, viz., וַיַּעַשׂ *and he made*, which is read וַיֵּעָשׂ *and he flew* [1 Sam. xiv. 32]. vi. The one case in which the textual reading has *Cheth* and the marginal *Tav*, viz., the *Kethiv* יִרְחֹק *it shall snap*, and the *Keri* יִרְחֹק *it shall be bound* [Eccl. xii. 6]. vii. The six words having *Beth* in the textual reading and *Mem* in the marginal, as the *Kethiv* בְּנָאֲדָם *is man*, and the *Keri* מִנְאֲדָם *from man* [Josh. iii. 16], &c.²² viii. The one case where the text has *Pe* and the margin *Mem*, viz., the *Kethiv* בְּרֹקַח *broth*, and the *Keri* מְרֹקַח *broth* [Is. lxxv. 4]. ix. Where the text has *Cheth* and the margin *Ajin*, viz., the *Kethiv* חֵץ *an arrow*, and the *Keri* עֵץ *wood* [1 Sam. xvii. 7]. x. Where the text has *Ajin* and the margin *Aleph*, viz., the two instances in which the *Kethiv* has twice עַל *upon*, and the *Keri* אֶל *to*, and the *Kethiv* once עַל, whilst the *Keri* is עַל [1 Sam. xx. 24; Is. lxxv. 7 Ezek. ix. 5].²³ xi. Where the text has *He* and the margin *Ajin*, viz.,

²⁰ The two instances of words with *Daleth* at the end in the *Kethiv*, and with *Resh* in the *Keri*, are also given in the Massorah finalis under the letter *Daleth*, p. 19 b, col. 1; and *Ochla Ve-Ochla*, section cxxiii., pp. 33, 103. The other three words which are written in the text with *Resh*, and are read in the margin with *Daleth*, are עֲבִירָה, 2 Sam. xiii. 37; and עֲבִירָה, 2 Sam. xiii. 37; and עֲבִירָה, 2 Kings xvi. 6; and עֲבִירָה, Prov. xix. 19. They are given in the Massorah marginalis on Jerem. xxxi. 40; and in the *Ochla Ve-Ochla*, section cxxii., pp. 33, 102.

²¹ The other three words which have *Cheth* in the textual reading, and *He* in the marginal reading, are, עֲבִירָה, 2 Sam. xiii. 37; עֲבִירָה, Prov. xx. 21; and עֲבִירָה, Dan. ix. 24. They are given in the Massorah marginalis on Prov. xx. 21; Song of Songs i. 16; and in the *Ochla Ve-Ochla*, section cxxi. pp. 33, 102.

²² The other five words which have *Beth* in the textual reading, and *Mem* in the marginal reading, are, מִנְאֲדָם, 2 Kings v. 12; מִנְאֲדָם, 2 Kings xii. 10; מִנְאֲדָם, 2 Kings xiii. 33; מִנְאֲדָם, Dan. xi. 18. They are given in the Massorah finalis under the letter *Beth*, p. 15 a, col. 2; and in the *Ochla Ve-Ochla*, section cliv. pp. 36, 110.

²³ The two instances in which the textual reading is עַל, and the marginal reading אֶל, are, 1 Sam. xx. 24; Is. lxxv. 7; and the one instance in which the textual reading is עַל with *Pattach*, and the marginal reading אֶל, is in Ezek. ix. 5. The *editio princeps* of the *Massoreth Ha-Massoreth*, and the Basel and Sulzbach reprints read אֶל כְּחֵץ עַל וְקִרְיָן אֶל, which is manifestly a blunder. We have therefore corrected the text. The instances in question are enumerated in the Massorah finalis under the letter *Aleph*, p. 6 b, col. 3; and in the *Ochla Ve-Ochla*, section clxvii., pp. 37, 113.

the end in the *Kethiv*, and in the *Keri Vav* with *Shurek*, the letter which precedes the *He* is always pointed with *Kibbutz*, as יִקְרָחָה *he shall make bald* [Levit. xxi. 6], יִשְׁכָּחָה *she has shed* [Deut. xxi. 6], &c., of which there are fourteen in number.¹⁸ There are also many other words in which the letters *Jod*, *He*, *Vav*, and *Aleph* are interchanged, but I prefer brevity.

There are also other letters which have interchanged; but this interchange only takes place in the case of those letters which resemble each other in writing, as *Beth* with *Kaph*, *Daleth* with *Resh*, *He* with *Cheth*, *Cheth* with *Tav*, *Daleth* with final *Kaph*, and *Shin* with *Teth*; or of those letters which belong to some organ of speech, as *Beth* with *Mem*, *Mem* with *Pe*, *Aleph* with *Ajin*, *Ajin* with *Cheth*, *Daleth* with *Tav*.

As illustrative of all these, are to be adduced: i. The eleven words which are in the *Kethiv* with *Beth*, and in the *Keri* with *Kaph*, as the *Keri* בְּאָמְרָם *is their saying*, and the *Kethiv* בְּאָמְרָם *as their saying* [Esth. iii. 4], &c.; and the three instances in which the reverse is the case, *et. gr.* the textual reading יִבְרֵן *he shall prepare*, and the marginal reading יִבְרֵן *he shall understand* [Prov. xx. 24], the *Kethiv* וְזָבֻד *and Zabbud*, and the *Keri* וְזָכֹר *and Zaccur* [Ezra viii. 14], &c.¹⁹ ii. The textual reading being *Beth* and *Daleth*, whilst the marginal is *Beth* and *Resh*, constitutes וְזָכֹר one of the two instances which are written with *Daleth* and read *Resh*, the other instances being אֶעְבֹּר *I shall serve*, in the *Kethiv*, and אֶעְבֹּר *I shall pass over*, in the *Keri* [Jerem.

ו' שְׂרוּקָה, חֲמִיד נִקְדָּה בִּקְבוּץ בְּאוֹת שְׁלֹשִׁי חֲמִ"א כְּמוֹ לֹא קָרָחָה, יִדְּוֹ לֹא שְׁקָחָה וְדוּמְהָ, וְהֵן יִדָּה בְּמִסְפָּר; ¹⁸ וְעוֹד יֵשׁ הִרְבָּה אֲחֵיוֹת יִהְיוּ אֶל הַמִּתְחַלְפוֹת וְזוֹ בּוֹ וּבִחְדָּתִי בְּקִצּוֹ: וְיֵשׁ שָׁמַר אֲחֵיוֹת הַמִּתְחַלְפוֹת וְזוֹ בּוֹ, אֲבָל אֵין זֶה רֶק בְּאוֹתוֹת הַדְּמוּת בְּמִכְתָּב, כִּנּוּן בִּי"ת בְּכ"ף, דְּלִי"ה בְּד"ש, חֲמִ"א בְּחִי"ת חִי"ת בְּחִי"ו, וְדְלִי"ת בְּכ"ף פְּשׁוּטָה, וְשִׁי"ן בְּמ"ה; אוֹ שְׁהֵם מְמוּצָא אֶחָד, כִּנּוּן בִּי"ת בְּמ"ם, מ"ם בְּפ"א, אֶל"ף בְּקִי"ן, קִי"ן בְּדִי"ת, דְּלִי"ה בְּחִי"ו:

וְהַמְשַׁל עַל כָּל אֵאלוֹ כִּנּוּן י"א מִלִּין דְּבִרְיִיבִין בִּי"ת וְקִרְיִין כ"ף, כִּנּוּן וְיִי בְּאָמְרָם אֵלִיו (אֲחֵד נ') כְּאֲמֹרָם קִרְי וְכו', וְלַחֲפֹךְ כִּנּוּן מִה יִבְרֵן דְּרִיכִי יִבְרֵן קִרְי, וּמִבְּנֵי כִנּוּי עֲתִידָה, וְזָכֹר קִרְי; ¹⁹ כְּתִיב בְּפִינֵם בְּבִי"ת דְּלִי"ה וְקִרְי וְזָכֹר בְּכ"ף וְיִי"ש, וְזֹה הִיא אֶחָד מִבְּ מִלִּין דְּכִתְיִין דְּלִי"ה וְקִרְיִין

under the letter *Jod*, p. 84 a, cols. 3 and 4; and in the *Ochla Ve-Ochla*, section cxxvii., pp. 35, 107. It is to be added, that the words בְּזָאֵר and בְּזָלֵךְ, after לְשִׁאֲרֵיהֶם, are omitted in the Sulzbach edition.

¹⁸ For the fourteen instances alluded to in the text, see p. 179, note 81.

¹⁹ The eleven words which have *Beth* in the textual reading, and *Kaph* in the marginal reading, are as follows:—

בְּשִׁעְרָם . . . Josh. vi. 5	בְּשִׁעַר . . . 1 Sam. xi. 6	בְּאִמְרָם . . . Esther iii. 4
בְּעִלּוֹת . . . Josh. iv. 18	בְּשִׁמְשֵׁךְ . . . 2 Sam. v. 23	חֲבֹד . . . Ezra viii. 14
בְּעִלּוֹת . . . Judg. xix. 25	רִיבֵי . . . 2 Kings iii. 24	וְיִי . . . Nehem. iii. 20
בְּרִחָם . . . 1 Sam. xi. 9	יִבְלִי . . . Job xxi. 13	

The third of the three instances in which the reverse is the case, that is, the textual words being with *Kaph*, and the marginal reading with *Beth*, is בְּכִלְכִי, 2 Sam. xii. 31. The first list is given in the Massorah marginalis on Hosea i. 1; 1 Chron. i. 1: in the Massorah finalis under the letter *Beth*, p. 15 a, col. 2: and in the *Ochla Ve-Ochla*, section cxlix., pp. 36, 109. The second list is given in the Massorah marginalis on 2 Sam. xii. 31; Hosea i. 1; 1 Chron. i. 1: in the Massorah finalis, under the letter *Beth*, p. 15 a, col. 2: and in the *Ochla Ve-Ochla*, section cl., pp. 86, 110.

the case, as in the textual reading *וְיִדְכָה* and *he is crushed*, for which the *Keri* has *יִדְכָה* *he shall be crushed* [Ps. x. 10], &c.¹⁵ iii. The alphabetical list of words which have *Jod* in the middle of the word in the *Kethiv*, and *Vav* in the *Keri*. These are seventy in number, the *Jod* in all these instances being pointed with *Cholem* or *Shurek*; the *Cholem* is placed upon the letter preceding the *Jod*, as the *Kethiv* *אֶפְיֹר* *I shall cause to remember*, and the *Keri* *אֶפְיֹר* *I shall remember* [Ps. lxxvii. 12]; *נָזִירִים* *princes*, the *Kethiv*, and *נָזִירִים* *nations*, the *Keri* [Gen. xxv. 29], &c.; whilst the *Shurek* is put into the *Jod*, as in the *Kethiv* *וַיִּשָּׁם* and *he placed*, in the *Keri* [Gen. xxiv. 89]. The pointing in some Codices of the first *Jod* in *וַיִּשָּׁם* with *Kibbutz* is an egregious mistake, for there is no letter to be found with the point *Kibbutz* before quiescent *Jod*; the *Kethiv* is *קִרְיָא* the called, where the *Jod* has *Shurek*, and the *Keri* is *קִרְיָא* [Numb. i. 16], &c.¹⁶ The same is the case where the *Jod* is at the end of the word, as in the *Kethiv* *תֵּצֵא* *thou shalt go out*, which is in the *Keri* *תֵּצֵא* *ye shall go out*; the *Kethiv* *תֵּלְכִי* *thou shalt go*, which is in the *Keri* *תֵּלְכִי* *ye shall go* [Jerem. vi. 25]. In all these instances the *Shurek* is in the *Jod*, but no *Kibbutz* before it; and there is no *Kibbutz* before the *Jod*, viz., *תֵּלְכִי*.¹⁷ In the words, however, which have *He* at

¹⁵ The ten instances in which the reverse is the case, that is which begin with *Vav* in the textual reading, and have *Jod* in the marginal reading, are as follows:—

וְשִׁמְדוֹ . . . Ezek. xlv. 24	דָּכָה . . . Ps. x. 10	וְקִי . . . Prov. xvii. 27
וְעִשֹׁ . . . Ezek. xlv. 15	רָצַן . . . Prov. ii. 7	וְעִשֹׁ . . . Prov. xxiii. 5
וְשִׁמְדוֹ . . . Isa. v. 29	וְרָחֵם . . . Prov. xiii. 20	וְרָב . . . 2 Chron. xxiv. 27
	וְשִׁדָּם . . . Prov. xi. 3	

They are enumerated in the *Massorah marginalis* on Hosea i. 1; 1 Chron. i. 1; Prov. xi. 3; and in the *Ochla Ve-Ochla*, section cxxxv. pp. 84. 106. Here again all the three editions of the *Massoreth Ila-Massoreth* erroneously state that there are *fifty-six* (כ"ו) such instances. It will be seen that *וְשִׁדָּם*, given by Levita, is not among the number.

¹⁶ The alphabetical list of the words which have *Jod* in the middle in the textual reading, and *Vav* in the marginal reading, has already been given, *vide supra*, p. 118, note 71.

¹⁷ The two expressions *וְהָיָא* and *וְהָלִי*, belong to the following list of twenty-four words with *Jod* at the end in the textual reading, and *Vav* in the marginal reading.

רָדִי . . . 2 Sam. xxiii. 9	וְעִקֵּי . . . Jerem. xlviii. 20	וְשִׁי . . . Job xxxiii. 21
יִלְדָּהּ . . . Jerem. ii. 27	וְחִשְׁמִדִּי . . . Jerem. i. 11	וְנָשִׁי . . . Job xxxiii. 28
וְהָיָא . . . Jerem. vi. 25	וְחִלְזִי . . . Jerem. i. 11	וְחִזִּיתִי . . . Job xxxiii. 28
וְהָלִי . . . Jerem. vi. 25	וְחִשְׁשִׁי . . . Jerem. i. 11	וְכִלְזִי . . . Ezra x. 35
וְשִׁי . . . Jerem. xiii. 20	וְחִזְזִילִי . . . Jerem. i. 11	וְנָשִׁי . . . Ezra x. 44
וְרָחִי . . . Jerem. xiii. 20	וְכִי . . . Isa. xxv. 10	וְלִמְלִכִי . . . Nehem. xii. 14
וְרָבִי . . . Jerem. xxiii. 18	וְכִנְבוֹנִי . . . Ps. xvii. 11	וְעִדִּי . . . 2 Chron. ix. 29
וְהִלְלִי . . . Jerem. xlviii. 20	וְשִׁי . . . Job. vi. 29	וְיִשְׁבִּי . . . 2 Chron. xxxiv. 9

They are enumerated in the *Massorah marginalis* on Jerem. i. 1; *Massorah finalis*

blowing [2 Chron. xiii. 14, xxix. 28], where the second *Tzaddi* has no vowel-point, and is not read. iii. *Shin*, as *יששכר* Issachar, where the second *Shin* is not read according to Ben Asher's recension, whilst according to Ben Naphtali's it is pointed with *Sheva* as usual. iv. *Kaph*, which is found in the textual reading of *פָּרָכָב* with the *chariot* [2 Kings xxx. 25], whereas the *Keri* is *פָּרָב* with the multitude, and, *vice versa*, is absent in *מַעְרוֹת* from the caverns [1 Sam. xvii. 28], in the textual reading, whilst the *Keri* is *מַעְרֹכֹת* from the armies.

v. *Ajin* occurs once in the textual reading, and not in the marginal, viz., Amos viii. 8, where the *Kethiv* is *לִשְׁכָּה* she shall drink, and the *Keri* *לִשְׁקָה* it shall rise up. vi. *Dalet* is twice not in the textual reading, viz. 1 Kings ix. 18, where the *Kethiv* is *תָּמֹר* *Tamor*, and the *Keri* *תַּדְמֹר* *Tadmor*; and Dan. ii. 9, where the *Kethiv* is the *Aphel* *הִזְכִּיתִּין* ye have agreed together, and the *Keri* is the *Ithpael* *הִזְכִּיתִּין*.¹³ And vii. *Cheth* is four times not in the textual reading, viz. Jerem. ii. 16, where the *Kethiv* is the *Kethiv* *תַּחֲפִנֶּה* *Tahpeneh*, and the *Keri* is *תַּחֲפִנֶּה* *Tehaphnehes*, and *אָנִי* *ve*, which occurs three times in the *Kethiv*, whilst the *Keri* has *אֲנִי*, as stated above.

2.—The second class consists of letters which are interchanged in the *Keri* and the *Kethiv*. In this case, too, it principally takes place with the letters *Jod*, *He*, *Vav*, *Aleph*, as is seen: i. In the twenty-two words which are written in the text with *Jod* in the beginning of the word, and are read in the margin with *Vav*; as *יִחְדַּל* let him cease, in the textual reading, and in the margin *וַיִּחְדַּל* and cease thou [Job x. 20]; *יֵשֶׁת* let him depart, of the *Kethiv*, and *וַיֵּשֶׁת* and depart thou, in the *Keri* [*ibid.*], &c.¹⁴ ii. The ten instances in which the reverse is

¹³ Comp. *Ochla Ve-Ochla*, section cxxxii., pp. 40, 117.

¹⁴ The twenty-two words which begin with *Jod* in the text, and are read with *Vav* in the margin, are as follows:—

יָבֹא	Judg. vi. 5	יָדָה	Jerem. xxxviii. 2	יָחַד	Job. x. 20
יָחִיב	2 Sam. xii. 22	יָשָׁב	Jerem. xlviii. 18	יָשָׁח	Job. x. 20
יָצִיחַ	Isa. xlix. 13	יָלָחֵץ	Ezek. xlii. 14	יָשָׁח	Prov. xviii. 17
יָאֲדֹר	Jerem. vi. 21	יָחַץ	Ezek. xlv. 5	יָשָׁח	Prov. xx. 4
יָשִׁיחַ	Jerem. xlii. 16	יָכַח	Nahum iii. 8	יָרִיחַ	Dan. xi. 12
יָסִיחַ	Jerem. xvii. 13	יָצַח	1 Chron. iv. 7	יָסִיחַ	Ezra x. 29
יָדָה	Jerem. xxi. 9	יָדָה	1 Chron. vii. 34	יָקָח	Zech. xiv. 6
		יָאֲדֹר	Ps. xli. 8		

They are enumerated in the *Massorah marginalis* on Hosea i. 1; 1 Chron. i. 1: in the *Massorah finalis* under the letter *Jod*, p. 34a, col. 8: and in the *Ochla Ve-Ochla*, section cxxxiv., pp. 34, 106. All the editions of the *Massoreth Ha-Massoreth*, viz., Venice, 1538, Basel, 1559, and Sulzbach, 1771, erroneously state that there are fifty-two (נ"ב) such instances.

word, as *שֶׁהַתְּקִיף* *who is stronger* [Eccl. vi. 10], where the marginal remark is, "He is not read."¹⁰ The same, too, is the case in the forty-eight words which have *Aleph* in the middle of the word in the text, and not in the margin; on all of which it is remarked in the margin, "Aleph is not read;" as *הָאֲמֶסֶסִּיף* *the multitude* [Numb. xi. 4], &c.¹¹

Now the rule is, that whenever the letters *Jod*, *He*, *Vav*, and *Aleph* are in the marginal reading, and not written in the text, the Massorites write down the entire word of the *Keri* in the margin; but, on the contrary, when these letters are written in the textual reading, and are not to be read, they simply remark in the margin, "Read not the *Aleph*, *He*, *Jod*, or *Vav*." In one passage, however, both the remarks occur. Thus, Prov. xxiii. 28, where the textual reading is *יִלְדֵּךְ* *he that begetteth*, without *Vav*, and the

marginal reading *יִלְדֵּךְ* *and he that begetteth*, with *Vav*, the Massorites give the whole word, remarking, "Read *יִלְדֵּךְ*;" whilst on *וְיִשְׂמַח* *and he shall rejoice*, which has *Vav* in the textual reading, but not in the marginal reading, they simply remark, "Read not the *Vav*." Notice, however, that in correct Massorahs, whenever *Vav* and *Jod* occur in the middle of a word in the textual reading, and are not read, the margin has always the remark, "The *Vav* is superfluous," or, "The *Jod* is superfluous;" and this is the proper remark.

As to the other letters, besides *Jod*, *He*, *Vav*, and *Aleph*, there are only a few which are found written in the textual reading, and are not to be read; or *vice versa*. Thus, for instance: i. *Lamed* occurs four times in the middle of words in the text, and is not read; as in *וַיִּלְחֶם* *and to the bread* [2 Sam. xvi. 2], *עָלְיָן*, *עָלְיָן*, and *עָלְיָן* *they were, she was, entering* [Dan. iv. 4; v. 8, 10]. In the last three instances the second *Lamed* is not read.¹² ii. *Tzaddi*, as in *כְּחֻצֵּצִים* *they were*

שֶׁהַתְּקִיף ממנו כתיב בגליון לא קרי ה"א;¹⁰ וכן מ"ה מלין דכתיבין אל"ף באמצע התיבה ולא קרי, ועל כלן כתיב בגליון לא קרי אל"ף, כמו הַמִּסְפָּק אֲשֶׁר בקרבו ודומיהן;¹¹ והכלל כל יהו"א דקריין ולא כתבן נכתב הקרי בחוץ בגליון, וכל דכתבן ולא קריין נכתב בגליון לא קרי יו"ד, או ה"א, או וי"ו, או אל"ף; ובפסוק אחר תמצא שניהם, יִלְדֵּךְ חכם הַשִּׁפְחָה בו (משלי כ"ג), ונה על יִלְדֵּךְ שחיו"ו קרי ולא כתיב נמסר ויולד קרי, ועל הַשִּׁפְחָה שחיו"ו כתיב ולא קרי נמסר לא קרי וי"ו; ודע כי במסורות המדויקות על וי"ו ויו"ד דכתיבין באמצע המלה ולא קריין, כתיב בגליון יתיר וי"ו, או יו"ד, וכן הוא:

ודע כי שאר אותיות שאינן אותיות יהו"א, נמצאים מעט מהן כתיבין ולא קריין וקריין ולא כתיבין, כגון ד' למדין כדתיבין באמצע המלה ולא קריין, כמו יִלְחֶם ודקין, חֲשָׂא דבגליון בארין עָלְיָן, ארין עָלְיָן לבית משחית, עָלְיָן, בשלשון למד השנייה לא נקרא;¹² וכן חזרי באחד לְחֻצֵּצִים, לְחֻצֵּצִים

¹⁰ This is but one of five instances in which the textual reading has *He* in the middle of the word, and the marginal reading has not. The other four words are *בְּדַרְשָׁה*, 2 Kings vii. 12; *בְּדַרְשָׁה*, 2 Kings vii. 15; *כְּשֻׁדְכִי*, Eccl. x. 8; *שִׁרְשָׁכִי*, Lament. v. 18. They are enumerated in the Massorah finalis under the letter *He*, p. 22 a, col. 3.

¹¹ For the forty-eight instances, see above, p. 171, note 62.

¹² The marginal reading is *וַיִּלְחֶם* (twice), and *וַיִּלְחֶם*. They are also given in the Massorah marginalis on Dan. iv. 4; v. 8; and in the *Ochla Ve-Ochla*, section clii. pp. 96, 110.

I have, however, found this, that in all the words which have a letter in the *Keri* and not in the *Kethiv*, the points of the letter in question are put into the text without this letter, whilst the marginal reading has the letter without the point, as is usually the case. Thus, for instance, in Lam. v. 7, the text has *וְאֵינָם*, *are not*, *וְאֵינָם* *we*, and the Massoretic remark in the margin is, "Read *וְאֵינָם* *and are not*," "Read *וְאֵינָם* *and we*." See also the similar instances, of which there are twelve in number.⁷ The same method is pursued in the case of *He*. Thus, in 1 Sam. xiv. 32, the text

has *שָׁלַל* *booty*, and the margin has, "Read *הַשָּׁלַל* *the booty*." See also the similar instances, of which there are thirteen in number.⁸

When, on the contrary, the textual reading has a word with a letter which the marginal reading has not, the word is written in the text with the letter in question unpointed; as *יֵצְאוּ* *they shall go out* [Jerem. l. 8], which has *Jod* in the *Kethiv*, but not in the *Keri*. In such a case, however, the Massorists do not write in the margin, "Read *יֵצְאוּ*," but simply remark, "*Jod* is not read." The same is the case with *הכנפים* *the wings* [Eccl. x. 23], where the marginal remark is, "*He* is not read;"⁹ and when the *He* is in the middle of the

אך זה לבר מצאוי כי כל המלות שיש בהן אות דקרי ולא כתיב, נקודה אחת האות נקוד בפנים בלי אותה האות, ובקרי נכתב אותו האות בלתי נקוד כמחנ; והמשל כמו אבותינו המאו: "אֵינָם עֲנוּנוֹתֵיהֶם מִבְּלֹנוּ (איכה ה') נִמְסַד בְּנִלְיוֹן וְאֵינָם קרי, וְאֵינָם קרי, וכן דומיהן, וחס "ב במספר: "וְכֵן עַם חֲח"א וְיֵעָם חֲח"א שָׁלַל קרי, וְדֹמִיָּהוּן וְהֵן "ב במספר: "

ובמסלה שיש בה אות דכתיב ולא קרי, נכתב המלה בפנים עם אותו האות בלי נקוד, כגון מאריך כשרים יֵצְאוּ חֵי"ד כתיב ולא קרי, אך לא כתיבו בנליון יֵצְאוּ קרי רק לא קרי יו"ד; וכן בעל הַנְּפִיָּם (קהלח י') לא קרי ה"א: "וְכֵן בְּאַמְצַע המלה, כגון עם

⁷ The twelve words which have no *Vav* conjunctive in the textual reading, and have it in the marginal reading, are as follows:—

בְּיָדִי . . . 2 Kings iv. 7	דָּרַר . . . Prov. xvii. 24	אֵמֶן . . . Lament. v. 3
חֲחֹחַ . . . Isa. lv. 13	דָּרַי . . . Dan. ii. 43	וְקָנִים . . . Lament. iv. 6
עַד . . . Job ii. 7	לֹא . . . Lament. ii. 2	אֵינָם . . . Lament. v. 7
יִלְד . . . Prov. xxiii. 24	לֹא . . . Lament. v. 5	אֵינָם . . . Lament. v. 7

They are enumerated in the Massorah finalis under the letter *Var*, p. 27a, col. 4; and *Ochla Ve-Ochla*, section cxvii., pp. 32 and 101.

⁸ The thirteen words which do not begin with *He* in the textual reading, but have *He* at the commencement in the marginal reading, are as follows:—

שָׁלַל . . . 1 Sam. xiv. 32	כָּלָךְ . . . 1 Kings xv. 18	דָּבָר . . . Jerem. xl. 3
נְגִיבִים . . . 2 Sam. xxiii. 9	כָּלָךְ . . . 2 Kings xi. 20	מַלְכִים . . . Jerem. lii. 32
אִדָּד . . . 1 Kings iv. 8	כָּלָךְ . . . 2 Kings xv. 25	רֹשַׁע . . . Ezek. xviii. 20
שִׁבְחָה . . . 1 Kings vii. 20	עַם . . . Jerem. xvii. 19	עַמִּים . . . Lament. i. 18
	אֶרֶץ . . . Jerem. x. 13	

They are given in the Massorah marginalis on 2 Sam. xxiii. 9; and *Ochla Ve-Ochla*, section cxv., pp. 37 and 112.

⁹ There are seven such words, which, on the contrary, have in the *Kethiv* *He* at the beginning, but not in the *Keri*. Besides the one quoted in the text, the other six are as follows:—

הַחֲנוּחַ . . . 1 Sam. xxvi. 22	הַמֶּלֶךְ . . . 2 Kings xiv. 7	הַמִּסְתָּרִים . . . 1 Kings xxi. 8
הַחֲמוּקָה . . . 2 Kings vii. 13	הַמִּסְתָּר . . . Isa. xxix. 11	הַמִּסְתָּבוֹת . . . Jerem. xxxviii. 11

They are enumerated in the Massorah finalis under the letter *He*, p. 22a, col. 2; and *Ochla Ve-Ochla*, section cxvi., pp. 37, 113.

are fifty-six such instances.⁴ There are also two instances where *Jod* is after *Cholem* in the textual reading, but not in the marginal reading, as *עֵינָיו* *his feet* [Ps. cviii. 18], and *עֵינָיו* *his eyes* [Eccl. iv. 8]; but these belong to the list of six words which have *Jod* in the *Kethiv*, and not in the *Keri*.⁵ Moreover, *Jod* is also found after *Sheva*, as in *דְּבָרֶיךָ thy words*, which occurs eight times with a redundant *Jod*,⁶ *מַעֲלֵילֵיכֶם your works* [Zech. i. 4], &c. The *Vav* and *Jod* also frequently occur in the beginning and end of words in the marginal reading, and are not in the textual reading, and *vice versa*; and this is also frequently the case with *He*, which I abstain from illustrating by examples, for the sake of brevity.

⁴ The fifty-six words which are in the textual reading without *Jod* (mostly indicating the plural) in the middle, but have *Jod* in the marginal reading, are as follows:—

צִוְּרֹו . . . Gen. xxxiii. 4	אֶלְמֶנְרֹו . . . Jerem. xv. 8	נְבוֹרֹו . . . Job xxvi. 14
וְעִמְרֹו . . . Exod. xxvii. 11	יִמֹו . . . Jerem. xvii. 11	בְּחִתְבוֹלֹו . . . Job xxxvii. 12
עֵנֹו . . . Numb. xii. 8	מִבְרֹו . . . Ezek. xvii. 21	וְאִמְרֹו . . . Job xxxix. 80
בִּינֹו . . . Joshua viii. 11	פִּאֲרֹו . . . Ezek. xxxi. 5	מִחְרֹו . . . Job xl. 17
וְרוֹצִאֲרֹו . . . Joshua xvi. 3	עֶלְרֹו . . . Ezek. xl. 26	כְּנֹס . . . Job xxxix. 26
מִרְיֹו . . . 1 Sam. ii. 9	רְחֵלְרֹו . . . Ezek. xl. 22	דְּלֹצֹו . . . Job xxxi. 20
עָרֹו . . . 1 Sam. ii. 9	וְחִמְרֹו . . . Ezek. xl. 22	לִירֹו . . . Job xxxviii. 41
לִכְשִׁתְּחֹו . . . 1 Sam. x. 21	בְּצִאֲרֹו . . . Ezek. xlvii. 11	בְּרִגֹו . . . Prov. vi. 18
וְאִנְשֹו . . . 1 Sam. xxiii. 5	פִּרְרֹו . . . Habak. iii. 14	בְּשִׁשְׁטֹו . . . Prov. xxvi. 24
בְּגִירֹו . . . 2 Sam. i. 11	שִׁשְׁרֹו . . . Obad. 11	אֲדִרְרֹו . . . Prov. xxii. 25
שְׁמֵלֹו . . . 2 Sam. xii. 20	רִשְׁרֹו . . . Ps. xxiv. 6	אֲדֹנֹו . . . Prov. xxx. 10
רִמְכֹו . . . 2 Sam. xxiv. 14	חֲצֹו . . . Ps. lviii. 8	כְּרִיגִלֹו . . . Ruth iii. 14
מִשְׁרֹו . . . 1 Kings x. 5	חֲסֹו . . . Ps. cvi. 45	כְּנוֹחֹו . . . Ezra iv. 7
בְּרִכֹו . . . 1 Kings xviii. 42	רְבֹו . . . Ps. cxlvii. 19	חֲשָׁאֹו . . . Lament. iii. 89
בְּסֹו . . . 2 Kings v. 9	צִבְאֹו . . . Ps. cxlviii. 2	וִירוֹ . . . 1 Sam. xxi. 14
כֹּסֹו . . . 2 Kings iv. 34	חֲקֹו . . . Job xiv. 5	הִסְרֹו . . . Song of Songs ii. 11
מִבְרֹו . . . 2 Kings xi. 18	בְּקִשְׁרֹו . . . Job xv. 15	שִׁלֹו . . . Ps. cv. 40
צִסֹו . . . Isa. lvi. 10	עֲלֹו . . . Job xx. 11	הִשְׁלֹו . . . Numb. xi. 82
מִשְׁלֹו . . . Isa. lii. 5	וִירְעֹו . . . Job xxiv. 1	

They are enumerated in the *Massorah finalis* under the letter *Jod*, p. 34 a, cols. 2 and 3; and in the *Ochla Ve-Ochla*, section cxxviii., pp. 93 and 104. It must be remarked, that this list only registers such words as occur *once* as *defective*, and therefore excludes many other words which likewise want the *Jod* plural, but which occur more than once.

⁵ The other four which in the textual reading are without the *Jod* plural, but have it in the marginal reading, and which, with the two adduced by *Levita*, constitute the list of six words, are, *וְרִשְׁאֲרֹו*, 1 Kings xvi. 26; *דְּרִבִּי*, Ps. cv. 28, Dan. ix. 12; and *שִׁשְׁרֹו*, Prov. xvi. 27. They are given in the *Massorah finalis* under the letter *Jod*, p. 34 a, col. 3; and *Ochla Ve-Ochla*, section cxxix., pp. 94 and 105.

⁶ The eight passages in which the textual reading is *רִבְרִיךְ*, with the plural *Jod*, and the marginal reading is without it, are, Judges xiii. 17; 1 Kings viii. 26; xviii. 36; xxii. 18; Jerem. xv. 16; Ps. cxix. 47, 161; Ezra x. 12. They are enumerated in the *Massorah finalis* under the letter *Daleth*, p. 19 b, col. 2; and *Ochla Ve-Ochla*, section cxxxi., pp. 94 and 105. To supplement our remark on the thirteen instances in which the reverse is the case with the word in question, that is, where the textual reading is *רִבְרִיךְ* without the plural *Jod*, and the marginal reading is *רִבְרִיךְ* with the plural *Jod* (*vide supra*, p. 161, note 48), we must add that the list is given in the *Ochla Ve-Ochla*, section cxxix., pp. 94, 105, and that Ps. cxix. 17 has inadvertently been omitted.

ing. These I have given in the sixth class, for I have thus divided all the *Keris* and the *Kethivs* of the Scriptures into classes, and distributed them under seven classes, corresponding to the seven kinds of fruit for which the land of Israel was famed.²

I.—The first class consists of words which are read from the margin, but not written in the text, and, *vice versa*, which are written in the text but not read. This principally affects the letters *Jod*, *He*, *Var*, *Aleph*, which thus occur in the beginning, end, or middle of a word. It must, however, be remarked that *Vav* and *Jod* do not occur in this manner when they are quiescent in the middle of a word;

that is to say, *Vav* after the vowel-points *Cholem* and *Shurek*, and *Jod* after *Chirek* and *Tzere*, since such belong to the category of *defective* and *plene*, as I have explained in Part i., Section 1. But the *Var*, which occurs in the *Kethiv* and not in *Keri*, is only after the vowel-points *Kametz* or *Chateph-Kametz*, as *אֶכְרֹת* *I shall covenant*, (Josh. ix. 7), *אֶשְׁקֹטָה* *I shall be at rest* (Isa. xlviii. 4), &c. There are in all thirty-one such instances.³ *Vav* never occurs as *Keri* in the middle of a word, not being in the textual reading; but *Jod* is found in the *Keri*, and not in the *Kethiv*, after *Kametz*. Thus, for instance, Gen. xxxiii. 4, the *Kethiv* is צַוְאוֹרֵי *his neck*, and the *Keri* צִוְאוֹרֵי; and in Ps. xxiv. 6, the *Kethiv* is דִּרְשׁוֹ *his seeker*, and the *Keri* דִּרְשׁוֹ. There

חנם לפניך במין חשישי, כי בן הלכתי כל קריין וכתבן שבמקרא למינים, והעמדתם על שבעה מינים, וזכר להן שבעה המינים שנשתבחה בהן ארץ ישראל.²

המין האחד באותיות דקריין ולא כתבן וכתבן ולא קריין, והעקר באותיות יהו"א הנמצאים בן בראש ובסוף ובאמצע חתיבה; אבל יש לך לדעת כי הו"ו חיו"ד לא נמצאו בן כשהן נחת באמצע המלה, ר"ל הו"ו אחד החולם והשווק, והו"ד אחד החידק והצרי, כי אלה הם בגדר החסרים והמלאים כאשר בארתי בדבור הראשון; אבל הו"ו הנמצאת כתיב ולא קרי, היא דוקא אחד קמץ או חפף קמץ, כמו אֶכְרֹת לכם ברית, אֶשְׁקֹטָה ואבימה ודומיהן, וכן ל"א במספר; ³ ולא נמצאת וי"ו קרי ולא כתיב באמצע המלה לעולם, אבל הו"ד נמצאת קרי ולא כתיב אחד קמץ, כגון צִוְאוֹרֵי דעש, צִוְאוֹרֵי קרי, וכן זה דור דרשן וְשִׁי

² The seven chief productions of Palestine, mentioned in Deut. viii. 8, in praise of the land, are wheat, barley, grapes, figs, pomegranates, olives, and honey. From the fact that these seven kinds are specified in the Pentateuch, Jewish legislation, long before the time of Christ, restricted the offering of the first-fruits to these alone. Comp. *Mishna Bikurim*, i. 3; *Babylon Talmud Berachoth*, 35 a; Maimonides, *Jad Ha-Chezaka Hilchoth Bikurim*, ii; *Kitto's Cyclopædia of Biblical Literature*, s. v. FIRST-FRUIT.

³ The words in which *Vav* occurs after *Kametz* and *Chateph Kametz*, in the textual reading, and from which *Vav* is omitted in the marginal reading, are as follows:—

אֶכְרֹת . . . Joshua ix. 7	כָּסִים . . . Ezek. xxi. 28	אֶשְׁקֹטָה . . . Ps. lxxix. 29
לְשֹׁאֵל . . . 1 Sam. xxii. 15	בְּמֹחִי . . . Deut. xxxii. 13	מִלֹּשְׁנִי . . . Ps. ci. 5
וְלִשְׁכֹּחַ . . . 1 Sam. xxv. 31	בְּמֹחִי . . . Ps. cxlviii. 4	לְנֶאֱדָר . . . Ruth iv. 6
קָסִים . . . 1 Sam. xxviii. 8	בְּמֹחִי . . . Micah i. 3	וְאֶשְׁקֹלָה . . . Ezra viii. 25
אֶשְׁקֹטָה . . . Isa. xlviii. 4	אֶכְרֹת . . . Hos. viii. 12	אֶשְׁחַדְדִּית . . . Nehem. xiii. 23
יַעֲבֹר . . . Isa. xvi. 20	עֲבֹר . . . Amos vii. 8	עֲמֹנִית . . . Nehem. xiii. 23
אֶשְׁחַדֵּךְ . . . Jerem. i. 5	עֲבֹר . . . Amos viii. 3	וְרִדְדֹהָ . . . 1 Chron. vii. 84
לֹאֲכֹל . . . Ezek. xlii. 8	וְגֹדֵל . . . Ps. cxlv. 8	תִּקְרָה . . . 2 Chron. xxxiv. 22
חֲדָבְנִים . . . Ezek. xxvii. 15	וְגֹדֵל . . . Nahum i. 8	לְמַעַן . . . 2 Chron. xxxvi. 14
לִלְכֹּל . . . Jerem. xxxiii. 8	לְשֹׁאֵל . . . 1 Chron. xviii. 10	יִקְצֹר . . . Prov. xxii. 8
בִּסְדֵּךְ . . . Isa. xlii. 17	חֲדָבְנִים . . . Ps. x. 15	יִשְׁלַח . . . Prov. xxii. 14

They are enumerated in the *Massorah finalis*, under the letter *Vav*, p. 28 a, col. 2.

It is to be noticed, that wherever the points are more than the letters, [the punctuators] had to put two sorts of points under one letter of the *Kethiv*. Thus, in Jerem. xlii. 6, where the *Kethiv* is *אנו* *we*, and the *Keri* *אנחנו*, they had to put two points, namely, *Sheva* and *Shurek* under the *Vav* in *אנו*, to correspond to the points of *אנחנו*, whilst the word *אנו* in the text is left without points, and is read *אנו*, which has no parallel in the Scriptures, except in the Prayer Book, where we find *מה אנו* *what are we*.¹ When, however, the word in the text has more letters than are required for the points [of the marginal reading], one letter of the *Kethiv* is left without any vowel-point, as in 2 Kings xix. 28, where, the text has *בִּרְכָב* *with the chariot*, and the marginal reading is *בִּרְכָב* *with the multitude*, the *Kaph* is left without any vowel-point; also in 2 Sam. xxiii. 21, where the *Kethiv* is *אִישׁ* *which*, and the *Keri* *אִישׁ* *man*, the *Shin* is without a vowel-point; and in Ezra v. 15, where the *Kethiv* is *אלה* *these*, and the *Keri* *אל*, the *Lamed* is left without a vowel-point.

When the textual reading has one word, and the marginal reading has two words, they put under the one word of the *Kethiv* all the points of the words in the *Keri*. Thus, in 2 Kings xviii. 27, where the *Kethiv* is *שִׁינֵיהֶם* *their urine*, and the *Keri* *מִימֵי רִגְלֵיהֶם* *the water of their feet*, the six points of the two words *מִימֵי רִגְלֵיהֶם* are put under the one word *שִׁינֵיהֶם*. But if, on the contrary, the textual reading has two words, and the marginal reading one word, the last unpointed letter of the first word in the *Kethiv* is omitted altogether in the *Keri*. Thus, in 1 Sam. xxiv. 9, where the textual reading is *מִן הַפֶּעֶרָה* *from the cavern*, and the marginal reading *מִהַפְעֶרָה* *and Lament. i. 6*, where the textual reading is *מִן בֵּת* *from the daughter*, and the marginal *בֵּית*, the *Nun* is altogether omitted in both cases. The same is the case with the eight words, which are respectively divided into two words in the textual reading, and which are undivided in the marginal read-

¹ The *Prayer Books* (סדורי התפילות), to which Levita refers, are the authorised Liturgies which the Jews use to the present day.

SECOND PART.

Also containing Ten Sections.

THE TABLE OF CONTENTS OF EACH SECTION
IS TO BE FOUND AT THE END OF THE BOOK.

SECTION I., concerning the *Keri* and *Kethiv*.—Having stated, at the beginning of Introduction iii., the differences of opinion which obtained among modern writers about the *Keri* and the *Kethiv*, and having given at the end thereof my own opinion respecting it (*vide supra* 106, &c.), I shall now disclose to you the method which the men of the Great Synagogue have therein pursued. First of all, however, you must know that what is written in the margin is the *Keri*, that is, it is thus to be read; and what is in the text, that is, the *Kethiv*, is not to be read at all. Thus, for example, the word הוֹצֵא *bring forth* [Gen. viii. 17], as it is in the *Kethiv*, with *Vav*, and for which *Keri* is הוֹצֵא, with *Jod*. Now, the Massorites put the vowel-points of הוֹצֵא under הוֹצֵא, and it is read הוֹצֵא, being the imperative *Hiphil* of the regular verb, according to the analogy of הִפְקֵד *appoint* [Numb. i. 50]; whilst the textual הוֹצֵא, without the vowels, is the imperative of פִּי, as הוֹצֵא [Levit. xxiv. 18]. The same is the case with הוֹשֵׁר [Ps. v. 9], where the *Keri* is הוֹשֵׁר *make straight*. Hence, the punctuators pointed the textual reading with the points of the word in margin, that is, the points of the text always belong to the *Keri* in the margin; whilst the *Kethiv* is without vowel-points. The same is the case with the accents, which they have always put under the words in the text, according to what it is in the marginal reading. Thus, in 1 Chron. xxii. 7, where the textual reading is בְּנִי *his son*, and the marginal reading בְּנִי *my son*, the *Athnach* according to the *Kethiv* ought to be under בְּנִי, but because the *Keri* is בְּנִי, the *Athnach* is put under לְשֹׁלֹמֹה *to Solomon*. And this is easily understood.

הא לך לוחות שניות.

בעשרה מאמרים שנויות:

לוח הסמים של כל מאמר ומאמר
תמצא מאמר הספר נספר:

המאמר הראשון בקריין וכתבן: הנה כתבתי בראש חקירתה השלישית המחלוקת שבין האחרונים בעניי קריין וכתבן, ובאחרונה עניתי חלקי אף אני ע"ש; ועתה באיתי לחשכילך בינה בדרך אשר הלכו בה אנשי כנסת הגדולה; וקודם כל דבר צריך שהרע שכל מה שנכתב בגליון הוא הקרי, ר"ל כן קורין חמלה הזיא, ומה שנכתב מבפנים לא נקרא כלל; והמשל הוצא אחד (בראשית ח), כך כתיב בוי"ו, והקרי הוא הוצא בוי"ד, הנה שמו נקודות של הוצא תחת הוצא, אבל אין קורין אותו רק הוצא, שהוא צווי מבנין הפעיל על דרך השלמים על משקל הִפְקֵד את הלוי, ונשאר בפנים הוצא בלי נקודות כרין הצווי מנחי פ"א וי"ד, כמו הוצא את המקלל; ובוהו הדרך הוֹשֵׁר לפני דרכיך, הוֹשֵׁר קרי, לכן מחקני הנקוד לא נקרא מלה הכתיב רק עם נקודה מלת הקרי, דהיינו הנקודות שבפנים שייכין קודם תחת הקרי שבגליון, ונשארה מלת הכתיב בלי נקודות; וכן שמו חמיד מעם המלה תחת הכתיב לפי משמעות הקרי; והמשל ויאמר דוד לשלמו בְּנִי אני היה עם לבבי ונר, כתיב בְּנִי וקרי בְּנִי, הנה לפי הכתיב היה ראוי להיות האתנה תחת בְּנִי, ולפי שהקרי הוא בְּנִי שמו האתנה תחת לשלמה, זה קל לחבין:

Massorites simply remark, "this is the textual reading," or, "the textual reading is so;" *ex. gr.*, on *אֹהֶלָה* *his tent* [Gen. ix. 21], they remark, "four times so written;" *הַמִּוֶּנֶה* *his multitude*, "four times so written."⁷⁹ In some Codices; however, we find it remarked on *אֹהֶלָה*, "Read *אֹהֶלָה*;" so also on *בִּרְעוּ*, it is remarked "Read *בִּרְעוּ*;" and in a few more. But this is a clerical blunder, for we never find that a word which has in the text *He*, with *Cholem*, has in the marginal reading *Vav*. As to the list of fourteen words which have *He* in textual reading, and *Vav* in the marginal reading, to be found in the Massorah, this refers exclusively to *Vav* with *Shurek*; as *יִקְרָהּ* *they shall make bold* [Levit. xxi. 5], where the *Keri* is *יִקְרָהּ*; likewise *שָׁפְכוּ* *they have shed* [Deut. xxi. 7], where the *Keri* is *שָׁפְכוּ*, &c.⁸⁰ I shall again refer to these in the Second Part, Section i. By the help of Him, who is the last and the first, I have thus finished Part the First; and shall commence Part the Second, by the aid of that One who has no second.

⁷⁹ The four instances in which *אֹהֶלָה* occurs are, Gen. ix. 21; xii. 8; xiii. 3; xxxv. 21. They are given in the Massorah marginalis on Gen. ix. 21. The Sulzbach edition has erroneously seven.

⁸⁰ The four passages in which *הַמִּוֶּנֶה* occurs are, Ezek. xxxi. 18; xxxii. 31, 32; xxxix. 11. The Massorah finalis, under the letter *He*, p. 24 b, col. 2, refers to Ezek. xxxix. for the enumeration of the passages, but they are not to be found in the Massorah marginalis on the chapter in question.

⁸¹ The fourteen words with *He* at the end, which is read and considered as *Vav*, are as follows:—

יִקְרָהּ . . . Levit. xxi. 5	נִשְׁבַּח . . . Jerem. xxii. 6	שָׁמַח . . . Ps. lxxiii. 2
שָׁמַח . . . Deut. xxi. 7	יָדָה . . . Jerem. l. 6	הַמִּיטִי . . . Job xvi. 16
נִשְׁבַּח . . . 1 Kings xxii. 49	יָדָה . . . Ezek. xxiii. 48	עֲרִינָה . . . Lament. iv. 17
עָלָה . . . 2 Kings xxiv. 10	שָׁמַח . . . Ezek. xxxv. 12	שָׁלָה . . . Dan. iii. 29
נִצְחָה . . . Jerem. ii. 15	יָדָה . . . Ezek. xxxvii. 22	

They are enumerated in the Massorah marginalis on 2 Kings xxiv. 10, and on Lament. iv. 17; and in the *Ochla Ve-Ochla*, section cxiii. pp. 31, 100.

found her [Gen. xvi. 7]; and (c), when it has *Mappik*, and is preceded by *Kametz*, as וַיִּסְפָּרָה and he declared it, חָקְרָה he searched it, עָלְתָה he prepared it [Job xxviii. 27]; עֲלָתָה her conjugal right, פְּסוּתָה her raiment, שְׂאֵרָה her food [Exod. xxi. 10]; and רִגְלָה her head, יָדָה her hand, רִגְלָה her foot; on all these, and the like, the Massorites do not make any remark. But on those words which have *Mappik* in one place, and are without *Mappik* in another place, they remark, "no *Mappik*," as צִידָה booty [Ezek. xix. 19], צִידָה provision [Ps. cxxxii. 15], &c. So there are also eleven pairs terminating with *He*, which is once *Mappik* or audible, and once *not-Mappik* or quiescent; as מִכְרָה sell me [Gen. xxv. 21], "no parallel, being *Raphe*," whilst the other, מִכְרָה sell me [Prov. xxxi. 10], has *Mappik*.⁷⁷ There are also eleven words which end with a quiescent *He*, and ought to have an audible *He*; as וַתַּחֲמֶרָה and they daubed it, [Exod. ii. 3], הַתִּסְדָּה the foundation thereof [Exod. ix. 18]; עֲוֹנָה her sin [Numb. xv. 31], &c., on each one of these the Massorites remark, "the *He* is not audible," or, "the *He* is feeble."⁷⁸

The second class embraces the *He* which stands for *Vav* masculine, third person, and is preceded by *Cholem*; as בָּרַעַה in its shouting [Exod. xxxii. 17], שָׁהָה its hedge [Lament. ii. 6], &c. On these the

⁷⁷ The eleven pairs, each one of which pair alternately occurs with an audible *He* [= *Mappik*], and with a quiescent *He* [= *Raphe*], are as follows:—

מִכְרָה . . . Prov. xxxi. 10	מִשְׁנָה . . . Deut. xxxiii. 27	לִחְלָה . . . Ps. xlviii. 14
מִכְרָה . . . Gen. xxv. 31	נָצָה . . . Gen. xl. 14	כְּנַכְרָה . . . Isa. xxviii. 4
וַשְׁשָׁה . . . Levit. xiii. 20	נָצָה . . . Isa. xviii. 5	כְּנַכְרָה . . . Hos. ix. 10
וַשְׁשָׁה . . . Levit. xiii. 4	וַאֲחֻנָּה . . . Isa. xxxiii. 18	חֻכָּה . . . Prov. v. 3
לִרְבֵּעָה . . . Levit. xviii. 23	לַאֲחֻנָּה . . . Isa. xxxiii. 17	חֻכָּה . . . Job xxxii. 4
לִרְבֵּעָה . . . Levit. xx. 16	רַכְבָּה . . . Nahum ii. 14	שִׁרְיָה . . . Job xxviii. 13
מִשְׁנָה . . . Zeph. iii. 7	לִרְכָבָה . . . Ezek. xxvii. 20	שִׁרְיָה . . . Job xxxiii. 5
	חִדְלָה . . . Zech. ix. 4	

They are given in the Massorah finalis under the letter *He*, p. 21 b, col. 1, and in the *Ochla Ve-Ochla*, section xlv., pp. 14, 52.

⁷⁸ This must be a mistake, since the Massorah gives eighteen words which abnormally have at the end a quiescent *He*. They are as follows:—

וַחֲחֻמָּה . . . Exod. ii. 8	בָּבֵאָה . . . 1 Kings xiv. 12	הַמִּנְחָה . . . Ezek. xxxix. 16
הַיִּשְׁחָה . . . Exod. ix. 18	וַחֲחֻמָּה . . . Jerem. xx. 17	לְמִינָה . . . Ezek. xlvii. 10
שִׁנְיָה . . . Numb. xv. 31	בָּה . . . Ezek. xiv. 4	אֲנֻחָה . . . Isa. xxi. 2
שִׁנְיָה . . . Josh. xix. 18	כַּאֲמָה . . . Ezek. xvi. 44	מִיֻּסָּה . . . Isa. xxx. 32
הַחֲבָה . . . Judg. i. 31	הַלְאָה . . . Ezek. xxiv. 6	וַחֲחֻמָּה . . . Zech. iv. 7
צָהָה . . . 1 Sam. xx. 20	כֵּלָה . . . Ezek. xxxvi. 5	מִשְׁכַּחָה . . . Job xxxi. 22

Indeed Levita seems also to have mistaken the number of words contained in this rubric, in his annotations on Kimchi's *Michlol* (32 b, ed. Venice), where he says that there are fifteen such words. The list is given in the Massorah finalis under the letter *He*, p. 21 b, cols. 1 and 2, and *Ochla Ve-Ochla*, section xliii., pp. 14, 51.

groups, as בּוֹאֲכָה *as thou comest*, six times; יִכְבֶּה *he shall smite thee*, three times.⁷⁶

The final *Nun*, with *Kametz* at the end of a word, is the *Nun* of the plural feminine, which normally is followed by *He*, as הִגִּדְנָה *gird ye*, לָמַנְתָּ *lament ye* [Jerem. xlix. 8], הֵצֵאתָ *go ye out*, רִאֲתָה *and see ye* [Song of Songs, iii. 11], וַתָּבֹאנָה *and they came*, וַתִּדְלָנָה *and they drew* [Exod. ii. 16], &c. There are some words which have *He* omitted; that is, they have final *Nun* with *Kametz*, as לָלֶךְ *go ye* [Ruth i. 12], וְיִמְצְאוּ *and you may find* [Ruth i. 9]; and in the future tense, as תִּהְיֶינָה *they shall be* [Deut. xxi. 15], תִּהְיֶינָה *they shall let live* [Exod. i. 19], תִּהְרֶינָה *they shall become pregnant* [Gen. xix. 86], תִּתְגַּשְׁנָה *they shall approach* [Gen. xxxiii. 6], &c.

This only occurs in irregular verbs, and there is but one instance of it to be found in the regular verb, viz.—תִּלְבָּשֶׁן *they shall clothe* [2 Sam. xiii. 18], and the Massorites have marked them all "*He omitted.*" The general rule is, that *Tav* and *Kaph*, with *Kametz* at the end of a word, generally want *He*. Hence the Massorites counted the instances in which *He* is *plene*, they being the fewest; whilst in the case of *Nun* with *Kametz* at the end of a word, the *He* being mostly *plene*, they counted the *defectives*.

The *He* suffix is of two kinds. The one is suffix third person feminine, and occurs in three different ways; (a), when it is quiescent after *Nun*, with *Kametz* and *Dagesh*, as תִּחַתְנָה *in her place* [Gen. ii. 21]; (b), when it has *Kametz*, and is preceded by *Segol*, as וַיִּמְצְאָהּ *and he*

כמו בּוֹאֲכָה, יִכְבֶּה: 76

והנה הנ"ן חקמוצה בסוף התיבה היא נו"ן חרות שדינה להיות אחריה ח"א, כמו סִדְקָה, הַטְרָה, צָנָה, רָגָה, וְתִבְאָה וְתִדְלָה וְתִמְלָאָה: ויש שיבאו בחרון ה"א, ר"ל בנו"ן פשוטה קמוצה, כמו בנו"ן לָלֶךְ, (רות א') וְיִמְצְאוּ, מנוח; ובעתידים כמו כי תִּהְיֶינָה, לאיש שתי נשים; וְתִהְיֶינָה, את הילדים, וְתִהְיֶינָה, שתי בנות לום, וְתִהְיֶינָה, חשפחות ודומיהן:

וזה דווקא בפעלים שאינן שלמים, ולא נמצא רק אחד בשלמים, והוא כי כן תִּלְבָּשֶׁן, בנות חמלך, ועל כלן נמסר חסר ה"א: והכלל הח"י והכ"ף חקמוצה בסוף התיבה על הרוב חסרים ה"א לכך נמנין חמלם ח"א, והנ"ן חקמוצה בסוף התיבה, ח"א על הרוב כתובה לכך נמנין החסרים:

וה"א הבנוי היא ב' מיני, האחת היא בנוי הנקבה הפעולה הנסחרת, ובאה בני אופנים האחד כשהיא נחה אחר נו"ן קמוצה ורנושה, כמו ויסגור בשר תִּתְקַנָּה (בראשית ב'); והב' כשהיא נקודה בקמץ וסגול לפני, כמו וַיִּמְצְאָהּ מֶלֶךְ; וה' כשהיא במקום אחר

⁷⁶ The twenty-one words, which have *He* at the end after *Kaph*, of the second person singular masculine, are as follows:—

וַתִּבְרָכָה . . . Gen. xxvii. 7	בָּכָה . . . 2 Sam. xxii. 30	לְחֹלָה . . . Ps. x. 8
וַיִּבְכּוּ . . . Exod. vii. 29	יִמְצְאָהּ . . . 1 Kings xviii. 12	חֹלָה . . . Ps. x. 14
יָדָה . . . Exod. xiii. 16	עֲצִרָה . . . 1 Kings xviii. 44	נִסְכָּה . . . Ps. cxxxix. 5
כִּסְכָּה . . . Exod. xv. 11	הִנְכָּה . . . 2 Kings vii. 2	בָּכָה . . . Ps. cxli. 8
כִּסְכָּה . . . Exod. xv. 11	יַעֲזָרָה . . . Jerem. vii. 27	יִכְרֹכָה . . . Ps. cxlv. 10
אִרְכָּה . . . Numb. xxii. 33	בִּשְׁמָרָה . . . Jerem. xxxix. 25	תִּצְרֹרָה . . . Prov. ii. 11
עֲשָׂה . . . 1 Sam. i. 26	וְהִיאֲחֹזָה . . . Ezek. xl. 4	כִּדְחָה . . . Prov. xxiv. 11

They are enumerated in the Massorah marginali: on Exod. vii. 29; in the Massorah finalis under the letter *He*, p. 22 a, col. 2; and in the *Ochla Ve-Ochla*, section xcii., pp. 27, 94. The six instances in which בּוֹאֲכָה occurs are, Gen. x. 19 (twice), 30; xiii. 10; xiv. 18; 1 Kings xviii. 46. They are given in the Massorah marginalis on Gen. x. 19. The three passages in which יִכְבֶּה occurs are, Isa. x. 24; Jerem. xl. 15; Ps. cxxi. 6.

followed by either a silent or vocal letter. Hence the *He* after every *Tav* which has *Dagesh forte* at the end of a word, as you see is the case in the other instances, besides the twenty-nine in question. Thus you will also see it in *וְהַמָּתָה* and if thou shalt kill [Numb. xiv. 15], *וְהַמָּתָה* and thou shalt die [Ezek. xxviii. 8], *וְהַמָּתָה* thou hast put [Ps. xc. 8], &c. This, however, is only the case with irregular verbs, as those mentioned above. Thus, also, in the word *אַתָּה* thou, the *He* is added because of the *Dagesh forte*, for which reason the Massorites did not require ever to make it as having *He plene*. But the regular verbs in which the *Tav* is radical, *פָּרַת* to cut off, *שָׁחַת* to rest, *שָׁחַת* to destroy, &c., these have never *He* after *Tav*, though it has *Dagesh forte*, as *וְכָרַתָּ* and thou shalt cut down [Deut. xx. 20], *וְנָכַרְתָּ* and thou shalt be cut off [Obad. 10], *וְעָבַדְתָּ* thou makest to cease [Ps. cxix. 119], *וְשָׁחַתָּ* thou hast destroyed [Is. xiv. 20], and are not marked defective; the expression *וְהַמָּתָה* thou

hast destroyed [Ps. lxxiii. 27], being an exception to this rule, is marked by the Massorites "*He* written fully."

The final *Kaph*, which has a vowel-point at the end of a word, is the *Kaph* with *Kametz*, indicating the suffix of the second person singular, found in verbs and nouns; in verbs, as *מַפְרִיךְ וְהַרְבֵּיתִיךָ* I will make thee fruitful, and multiply thee, and make thee [Gen. xlviii. 4]; and in nouns, as *שִׁירְךָ וְחַמְרְךָ וְעַבְדְּךָ וְאִמְתְּךָ* thine ox and thine ass, thy man servant, thy woman servant [Deut. v. 14]. There are some, however, with the additional *He*, which the Massorites always mark "*He plene*." Thus, there are in the Massorah twenty-one unique words, i.e., they have no parallel with a quiescent *He* at the end of the word, after *כ* of the second person singular masculine, as *אֲבָרְכֶכָה* I shall bless thee [Gen. xxvii. 7], *יָדְכָה* thy hand [Exod. xiii. 16], *בְּכָה* in thee [Exod. vii. 29], *עִמְּכָה* with thee [1 Sam. i. 26], &c.; these are called 21 *Vadain* or *Vadja* (see Section ix., Part 2), and you will find that they have pairs or

נח או נע אחדיו, ולפיכך באה ה"א אחד כל תי"ו הדגושה בדגש חזק בסוף התיבה, כמו כל שאר נְתַחֵה וְנַחֵה חוץ מן כ"ם: וכן הַמָּתָה את חַם, לְשַׂחַת יִדְרֹךְ וְנַחֵה, שִׁחַת עוֹנְתֵינוּ לַנֶּגֶד וְדוֹמִיחַ, חַח דְּרוֹקָא בַּפְעִלִים שְׁאִינִן שְׁלֵמִים, כְּמוֹ בְּאַלְה שׁוֹכְרֵי, וְכֵן מֵלֶה אֶתְהֵה ה"א נִסְפָּה בַּעֲבוּר חֲדָשׁ הַחֹק, וְאִין צִדִּיק לַמַּסֵּד עַל שׁוֹם אֶחָד מֵאַלְה מֵלֵה ה"א, אֲבָל בַּפְעִלִים הַשְׁלֵמִים שְׁדִּחִי' שְׁרִשִּׁית, כְּמוֹ בָּרַת, שָׁבַת, שָׁחַת, הֵם חֲמִיד בְּלִי ח"א אֲחִידִית, אַעֲפ"י שְׁחֲדָשׁ חֹק, כְּמוֹ עַל הָעִיר וְנָכַח, וְנָכַח לְעוֹלָם, מִנִּים הַשְּׁבָע, אֲרִצָּךְ שְׁחַת דְּוִימִיחַ, וְלֹא נִמְסַר עֲלֵיהֶן חֶסֶד, וּמֵלֶה הַמָּתָה כֹּל וְזִנֵּה מִכָּךְ יִצְאָה מִן הַכֹּלֶל, לִכֵּן נִמְסַר עֲלֵיהֶם מֵלֵה ח"א:

והכ"ף הבא בסוף התיבה בנקודה היא הכ"ף הקמוצה לכנוי היחיד הנמצא בפעלים ובשמות ובמלות, כמו הגני כִּסְרָךְ וְהַרְבֵּיתִיךָ וְנַחֵה, ובשמות שִׁירְךָ וְחַמְרְךָ וְעַבְדְּךָ וְאִמְתְּךָ קְמָךְ, ויש שנכתבו בה"א נוספת וחמיד נמסר עליהן מלא ח"א, וכן במסורת כ"א מלין יחידיו, ר"ל שאין להן דומה דכתיבין בה"א בסוף התיבה כמו וְהַרְבֵּיתִיךָ לפני י"י (בראשית כ'), לאות על תְּהִי, וְהִיךָ וּבַעֲמָךְ, הַנִּצְבָּה עִמְּכָה וכו', וקראו להן כ"א ודאין או ודיא, עיין במאמר מ' ונמצאים שיש להן ונו

⁷⁵ The whole sentence כל תי"ו הדגושה בדגש חזק בסוף התיבה, וְהַמָּתָה וְהַמָּתָה, without being followed either by a silent or vocal letter, and hence the *He* after every *Tav* which has *Dagesh forte*, is entirely omitted in the Salzbach edition.

instances in which אֶרֶץ occurs, because this form is the most frequent. Accordingly, the Rabbins ought simply to have said, "there are some nouns which ought to begin with *Lamed*, but take *He* at the end instead." It may, perhaps, be replied, that the word לֵל signifies *rule*, since they use it so in another place; "one cannot infer from rules." The additional *He* is also to be found after *Kametz*, under *Tav*, *Kaph*, and *Nun*, at the end of a word, as I shall explain hereafter. I have already shown, in Section v., that a vowel-point does not occur at the end of a word, except under *Tav*, *Kaph*, and *Nun*, which have sometimes *Kametz*, and are not followed by *He*.

Tav is the *Tav* with *Kametz* indicating the singular, which is to be found at the end of the preterite; as דָּרַשְׁתָּ חֶקְרָתָּ שְׁאַלְתָּ, *thou hast enquired, thou hast searched, thou hast asked* [Dent. xiii. 15], &c.; by far the greater majority of them are without *He*, and those which have it are but few, as יָרַחְתָּ *thou hast sojourned* [Gen. xxi. 28], יָסַפְתָּ *thou art acquainted* [Ps. xxxix. 8], &c. On these the Massorites always remark, *He plene*, but on those which have no *He* they never remark, *He defective*, except on the word נָתַתָּ *thou hast given*, on which the Massorites note "it occurs twenty-nine with *He defective*."⁷⁴

It might be asked, why they give the number of the defectives of this word, and not that of other words which have *He defective*, and which are very many. And since the defectives are the greater number, ought they not rather to have counted all the instances in which נָתַתָּ *thou hast given*, וְנָתַתָּ *and thou hast given*, occur as *plene*, which are the fewer in number? The reply is, that they have done it, because the *Tav* has *Dagesh forte*, for it is after a short vowel; and it is not normal for *Dagesh forte* to be at the end of a word, without being

⁷⁴ The twenty-nine instances in which נָתַתָּ occurs without *He*, are as follows:—Gen. xl. 13; Exod. xiv. 16, 21, 26, 30; xxvi. 84; xxviii. 23, 30; xix. 3, 6, 17; xxx. 16. 18 (twice); xl. 7 (twice), 8; Levit. ii. 15; xiv. 7; 1 Kings viii. 34, 39; Judg. xv. 18; Ps. lxi. 6; Dan. x. 12; Nehem. ix. 15, 20, 35 (twice). They are enumerated in the Massorah marginalis on Exodus xxv. 21.

Now I have to ask two questions 'הנה יש לי לחקש על זה המאמר ב' קישויות, האחר באמרו כל תיבה, ומלר תיבה כוללת שם, ומלר, ופעל; והנה חל"א שהיא במקום למ"ד בתחלתה, לא תבא רק על חשמת; והקושיא הב' באמרו כל תיבה, ומלר כל לא תצדק במקום חוץ כי לא נוכל להמיל זאת חל"א בכל חשמות, כי אם מה שמצאו מחן בפסוק, ואין באחד מיני אל"ף, ובפרם בשמות מקומות נמצא לדוב, ובעל המסורה מנאים, כמו מצרימה כ"ה, בבכר כ"מ, ירושלימה ח"ה, חברונה מ"ה, ומקמים נמצאים משאר שמות, כמו האלהה ח"ה, הביתה י"ה, המזבחה ח"ה, ארצה ח"ה, כנען ח"ה מלאים, ולא מן שר ארצה ח"ה. *מַצְרִימָה* to Egypt, which occurs twenty-eight times; *בְּבִלָה* to Babylon, twenty-nine times; *יְרוּשָׁלַיִם* to Jerusalem, five times; *חֶבְרוֹנָה* to Hebron, nine times.⁶⁶ There are also to be found a few others; as *הָאֱלֹהִים* to the tent, eight times;⁶⁷ *הַבֵּיתָה* to the house, eighteen times;⁶⁸ *הָאֶרֶץ* to the land, in connection with *כְּנָעַן*, five times;⁶⁹ *אֶרֶץ* to the land, in connection with *כְּנָעַן*, eight times *plene*.⁷⁰ The Massorites did not count the other

⁶⁶ The twenty-eight instances in which *מַצְרִימָה* occurs with *He* at the end are, Gen. xii. 10, 11, 14; xxvi. 2; xxxvii. 25, 28; xxxix. 1; xli. 57; xlv. 4; xlv. 3, 4, 7, 8, 9, 26, 27; xlviii. 5; i. 14; Exod. i. 1; iv. 21; xiii. 17; Numb. xiv. 3, 4; xx. 15; Deut. x. 22; xvii. 16; xvi. 5; 2 Chron. xxxvi. 4. They are enumerated in the Massorah marginalis on 2 Chron. xxxvi. 4.

⁶⁷ The twenty-nine instances in which *הָאֱלֹהִים* occurs are, Isa. xxxix. 6; 2 Kings xxiv. 15 (twice), 16; xxv. 13; Isa. xliii. 14; Jerem. xx. 4, 5; xxvii. 16, 18, 20, 22; xxviii. 4; xxxix. 1, 3, 4, 15, 20; xxxix. 7; xl. 1, 7; lii. 11, 17; Ezek. xii. 18; xvii. 12, 20; 2 Chron. xxxiii. 11; xxvi. 8, 10. They are enumerated in the Massorah finalis, p. 16 a, cols 3, 4.

⁶⁸ The five passages in which *יְרוּשָׁלַיִם* occurs are, 1 Kings x. 2; 2 Kings ix. 28; Isa. xxxvi. 2; 2 Chron. xxxii. 9. They are enumerated in the Massorah marginalis on Isa. xxxvi. 2, with the remark that in four of the passages it is *defective*.

⁶⁹ The five passages in which *חֶבְרוֹנָה* occurs are, Joshua x. 39; 2 Sam. ii. 1; v. 1, 8; xv. 9; 1 Chron. xi. 1, 8; xii. 23, 38. They are enumerated in the Massorah marginalis on Joshua x. 39.

⁷⁰ The eight passages in which *אֶרֶץ* occurs are, Gen. xviii. 6; xxiv. 67; Exod. xviii. 7; xxxiii. 8, 9; Numb. x. 26; Josh. vii. 22; Judges iv. 18. They are enumerated in the Massorah marginalis on Judges iv. 18.

⁷¹ The eighteen instances in which *הַבֵּיתָה* occurs are, Gen. xix. 10; xxiv. 32; xxxix. 11; xliii. 16, 26 (twice); Exod. ix. 19; Josh. ii. 18; Judg. xix. 15, 18; 1 Sam. vi. 7; 2 Sam. xiii. 7; xiv. 31; xvii. 20; 1 Kings xiii. 7, 15; xvii. 23; 2 Kings iv. 32; ix. 6. They are enumerated in the Massorah marginalis on 1 Kings xiii. 15.

⁷² This must surely be a mistake, since there are upwards of thirty instances in which *הַמִּזְבֵּחַ* occurs, viz.—Exod. xxix. 13, 18, 25; Levit. i. 9, 13, 15, 17; ii. 2, 9; iii. 5, 11, 16; iv. 19, 26, 31, 35; v. 12; vii. 5, 31; viii. 16, 21, 28; ix. 10, 14, 20; xiv. 20; xvi. 25; Numb. v. 26; 2 Chron. xxix. 22 (thrice), 24. The Massorah finalis enumerates them under the letter *Zajin*, p. 80 a, col. 1.

⁷³ The eight passages in which *אֶרֶץ* occur conjointly are, Gen. xi. 31; xii. 5 (twice); xxxi. 18; xlii. 29; xlv. 17; i. 13; Numb. xxv. 10. The entire list is nowhere given, though the Massorah marginalis on Numbers xxv. 10, and finalis, p. 11 a, col. 4, refer to each other for it.

SECTION X.—The *He* is never quiescent except at the end of a word, in four different ways, which are symbolised by the expression *thy sleep*, being the acrostic of, 1. *שָׁרֵשׁ* the root; 2. *נִקְבָּה* the feminine; 3. *תּוֹסַפֶּת* formative addition; and 4. *כִּנּוּי* suffix. i. By radix is meant the radical *He* of verbs *לִיָּה*, as *עָמַלָה* to work, *בָּנָה* to build, &c. ii. By the feminine gender, as *בָּקְרָה* she visited, *שָׁמְרָה* she kept, *צָדִיקָה* righteousness, blessing, &c. About these two classes the Massorites say nothing. iii. By formative addition is meant the *He* added to the end of a word, which consists of two kinds, additions to verbs and additions to nouns. Additions to verbs we have in the imperative singular; as *שָׁמְעָה* hear, *הִקְשִׁיבָה* forgive, *הִקְשִׁיבָה* hearken [Dan. ix. 19]; in the infinitive *תִּלְכָּה* to strip, *עָרָה* to make bare, *תִּלְכָּה* to gird [Isa. xxxii. 11]; and in the future, with *Aleph* and *Nun* of *אֶזְכְּרָה* I shall remember, *נִדְרָפָה* we shall know, *נִדְרָפָה* we shall pursue [Hosea vi. 3], &c.; and about these the Massorites say nothing. The additions to the nouns are of two kinds. Of the first are such words as *מַעְלָה* upwards, *מַטָּה* downwards, *לַיְלָה* night, *נַחְלָה* inheritance; their distinguishing mark is that they are always *Müel*; and about these the Massorites speak but very little. The second class consists of those words which have *He* added to the end instead of *Lamed*, as our Rabbins of blessed memory remarked, "every word which should have *Lamed* at the commencement takes *He* at the end."⁶⁵

⁶⁵ The grammatical rule to which Levita refers is recorded both in the Babylonian and the Jerusalem Talmuds as having been propounded by R. Nehemiah. In the Babylonian Talmud (*Jebamoth*, 13 b) it is as follows:—*R. Nehemiah sayeth: Every word which requires Lamed at the beginning of the Scripture gives He at the end.* In the Jerusalem Talmud, however (*Jebamoth* i. 6, p. 3 a, ed. Graetz), it is *R. Nehemiah sayeth: Every word which requires Lamed at the beginning, and has it not, takes He at the end, as Lamed* [Deut. xxv. 5] *instead of Lamed* [Judg. iii. 26] *instead of Lamed* [Exod. xii. 37] *instead of Lamed.* It will be seen that Levita's quotation is from the Babylonian Talmud; but since the Jerusalem Talmud, which contains the original rule, as is evident from the whole complexion of the passage, has not the expression *Lamed*, Levita's animadversions are nugatory. Equally feeble is his stricture on the word *ל*, since the instances which are adduced in the Talmud itself to illustrate this rule plainly show that R. Nehemiah did not mean to extend it to every word, but applied it to those denoting locality. For the use of the local *He*, see Gesenius' Grammar, section xc.

The meaning of *מפקן* is *brought out, uttered, pronounced, audible*. So the Chaldee renders *מלציא* *uttering, pronouncing* [Prov. x. 18], by *מפיק*. I have already explained in the *Poetical Dissertations*, Sect. iv., that *מפיק* is only applied to the letters *Vav*, *Jod*, and *He* when pronounced by the mouth at the end of a word, since the *Aleph* is never pronounced at the end of a word. Hence, when the Massorah uses *Maphkin Aleph*, it denotes that it has the vowel-point, as in the above-named instances. In the *Massorah Parva*, however, they are marked *defective* or *plene*, yet not marked *defective* or *plene* absolutely; but it is distinctly stated, *Aleph defective*, or *Aleph plene*. The same law obtains with regard to *He*, as I shall explain in the following Section.

There are some words in which *Aleph* is quiescent at the end of the word, as in, the Register of twelve words, viz., *אָבְנָה* they willed [Isa. xxviii. 12], *הֶהָלְכָה* who went [Josh. x. 24], *נָקִיָּה* innocent [Jonah i. 14], &c.⁶⁵ on these the Massoretic mark is either, *Aleph redundant*, or *Aleph not to be read*. There is also another Register of seventeen words, with quiescent *Aleph* at the end of the word standing for *He*; as *לִבְהָא* loathsome (Numb. xi. 20), *יָבְהָא* it was erected [Ezek. xxxi. 5], *שָׁנָה* sleep [Ps. cxxvii. 2],⁶⁶ on every one of which the Massorites remark, "no parallel with *Aleph*."

⁶⁵ The twelve words which have quiescent *Aleph* at the end are as follows:—

רָצוּהָ . . . Numb. xiii. 9	רָצוּהָ . . . Ezek. i. 14	נָבִיא . . . Dan. iii. 29
הֶהָלְכָה . . . Josh. x. 24	וַחֲזוּקִיָּהָ . . . Ezek. xli. 15	וַחֲזוּקִיָּהָ . . . Ezra vi. 15
וַחֲזוּקִיָּהָ . . . 1 Sam. xvii. 17	נָקִיָּהָ . . . Jonah i. 14	יָשָׁא . . . Ezra iii. 7
אָבְנָה . . . Isa. xxviii. 12	נָקִיָּהָ . . . Joel iv. 19	אֲרִיסָהָ . . . Dan. ii. 39

They are enumerated in the Massorah marginalis on Numb. xiii. 9; Ezekiel i. 1; Proverbs i. 1; Ezra i. 1; and in the *Ochla Ve-Ochla*, section civ., pp. 50, 98.

⁶⁶ The seventeen words which respectively have in one place a quiescent *Aleph* at the end of the word, and which have no parallel in any other place, are as follows:—

לִבְהָא . . . Numb. xi. 20	שָׁנָה . . . Ps. cxxvii. 2	כָּלָה . . . Ezek. xxxvi. 5
אֲרִיסָהָ . . . Numb. xxxiii. 37	לִבְהָא . . . Ezra iv. 22	יָשָׁא . . . Prov. xi. 25
אֲרִיסָהָ . . . 1 Kings xvi. 9	בִּחְסָהָ . . . Dan. xi. 44	תָּבִיא . . . Prov. i. 10
אֲרִיסָהָ . . . 1 Kings iv. 18	כִּמְסָהָ . . . Lament. iii. 12	דָּבִיא . . . 1 Chron. v. 26
גִּבְהָא . . . Ezek. xxxi. 5	גִּבְהָא . . . 1 Chron. ii. 49	כָּלָה . . . Prov. xvi. 80
וַחֲזוּקִיָּהָ . . . Job xxxviii. 11	מָרָהָ . . . Ruth i. 20	

They are enumerated in the Massorah finalis under the letter *Aleph*, p. 1 a, cols. 3 and 4. The heading, however, of the Rubric does not give the number, nor does the Massorah marginalis, on Ezekiel xxxi. 5; xxxvi. 5; and Ruth i. 20, where reference is made to them; nor say how many there are belonging to this class.

ופירוש מפקן מוציאין, דתנום של ומוציא דבה דמפיק מיבא, וכבר בארתי בפרק שירה בשיר ד' שמפקן לא נאמר כי אם על אותיות וי"ה כשמוציאים אותם מן הפה בסוף החיבה, אבל האל"ף אין מוציאין אותה מן הפה בסוף החיבה לעולם; אבל כשנמצא במסורה מפקן אל"ף ר"ל שחייה בנקודה כדלעיל, אבל במסורה קטנה נמסר עליהן חסר או מלא, אבל לא חסר, או לא מלא סתם, רק בפירוש חסר אל"ף או מלא אל"ף; וכן רין חה"א כאשר באר ברבור שארזי וח:

ויש מלות שתנוה בהן האל"ף בסוף הדיבור, כגון שימה אחרת מן י"ב מלין רכזיבין אל"ף ולא קרי, כמו ולא אָבְנָה שמוע, הֶהָלְכָה אחו, שור וקרא, דם נָקִיָּה וכולי, ונמסר עליהם יחיד אל"ף, או לא קרי אל"ף; ועוד שימה אחת מן י"ז מלין שיש בהן אל"ף נחה בסוף הדיבור וחייה במקום ה"א, וחייה לכס נָקִיָּה (במדרב ר"א), נָקִיָּה קומתו, לירידו שָׁנָה וכו', ונמסר על כל אחת ליה כחיב אל"ף:

seventeen; thus registering them all in one list of twenty-two words with *Aleph defective* in the Bible.

Again, there are seventeen words in which the reverse is the case, wherein the *Aleph* is audible, contrary to their normal form in other passages, which the Massorites call *Maphkin Aleph*; as *לְצִנְאֲכֶם* for *your sheep* [Numb. xxxii. 24], *נָאֻה* comely [Ps. xciii. 5], *כְּמוֹצֵאֵת* as one finding [Song of Songs viii. 10],

&c.⁶¹ There are also forty-eight words with a silent *Aleph* in the middle of the word; as *הַמִּצְפָּסִים* the mixed multitude [Numb. xi. 4], *וַיִּצְלַל* and he separated [Numb. xi. 25], &c.⁶² Now on all these *Alephs* the Massorites never remark, *Aleph omitted*, or *Aleph written fully*, or *the Aleph is audible*, or *the Aleph is silent*, but simply state "*Maphkin Aleph*," or "*Non-Maphkin Aleph*."

ח"ו ויהיו כ"ב דחסי אל"ף בקריא :

וכן י"ז מלין להפך שנתנו בהן האלף
שלא כדון חבריהן, וקורין להן מפקין אל"ף,
כגון ונדרות לְצִנְאֲכֶם, נָאֻה קדש, כְּמוֹצֵאֵת
שלום; וכן מ"ה מלין דכריבין אל"ף
באמצע הדיבה ולא קריין, כמו הַמִּצְפָּסִים,
וַיִּצְלַל מן הירח (במדבר י"א) וכו', וזנה על
כל אלה האלפין לא נמסר חסר אל"ף, או
מלא אל"ף, או קרי אלף, או לא קרי אל"ף,
רק מפקין אל"ף, או לא מפקין אל"ף :

⁶¹ The seventeen words which respectively occur only once with audible *Aleph*, and have no parallel in the other places, are as follows:—

וּמִבְּאֵקָה . . . Exod. vi. 24	בְּלֹאִי . . . Jerem. xxxviii. 12	נֶאֱדָה . . . Ps. xciii. 5
וּמִבְּאֵקָה . . . Levit. xxxiii. 17	בְּנֶשֶׁת . . . Amos iv. 10	וּמִדֹּדֵי . . . Job xxxi. 22
לְצִנְאֲכֶם . . . Numb. xxxii. 24	בְּמִלְאוֹת . . . Hag. i. 13	רְבִיחָה . . . Dan. xi. 12
אֲדָר . . . 1 Kings xi. 17	וְאִשִּׁי . . . 1 Chron. ii. 13	כִּטְנוֹת . . . Nehem. xii. 44
אֲשֵׁכִים . . . Jerem. xiv. 3	מִלְאוֹת 1 Chron. xxviii. 19	שִׁירֵי שִׁירֵי Song of Songs viii. 10
וּמִדֹּדֵי . . . Jerem. xxxii. 21	דְּעִירִיִּים 2 Chron. xvii. 11	

They are enumerated in the Massorah finalis under the letter *Aleph*, p. 1, col. 2, and are mentioned in the Massorah marginalis on Exodus xviii. 13, where a reference is given to the Massorah on Ps. xxx., in which place, however, nothing is to be found. They are also given in the *Ochla Ve-Ochla*, section exxviii. pp. 43, 123.

⁶² The words which respectively occur in one place with a silent *Aleph* in the middle of the word, and which have no parallel, are as follows:—

הַמִּצְפָּסִים . . . Exod. v. 7	רִשְׁתָּי . . . 2 Kings ii. 21	וּרְצִינִי . . . Ezek. xliii. 27
וּמִבְּאֵקָה . . . Numb. xi. 4	רִשְׁתָּי . . . Jerem. li. 9	וְהַעֲנֵה . . . 1 Kings xi. 39
וְיִצְלַל . . . Numb. xi. 25	וְיִצְלַל . . . Ezek. xlvii. 8	וְהַעֲנֵה . . . Zech. xi. 5
מִשְׁתָּה . . . Deut. xxiv. 10	בְּרִיחָךְ . . . 2 Kings xx. 12	וְהָאֵם . . . Hos. x. 14
מִדֹּדֵי . . . Josh. xii. 20	פִּתְחָה . . . Isa. x. 33	אֲרִיבָל . . . Hos. x. 14
בְּאִדְמָה . . . Judg. ix. 41	כְּאִידִי . . . Isa. x. 13	וּמִבְּאֵקָה . . . Hos. iv. 6
בְּלֶאֱשָׁ . . . Judg. iv. 21	הַבְּאִשִּׁי . . . Isa. xxx. 5	פִּתְחָךְ . . . Joel ii. 6
מִלֵּא . . . Judg. xiii. 18	וְיִצְלַל . . . Isa. xli. 25	פִּתְחָךְ . . . Nahum ii. 11
חֲסִיִּים . . . 1 Sam. xiv. 83	בְּאִדְמָה . . . Jerem. ii. 13	דְּכִסָּה . . . Ps. lxxxix. 11
וְיִצְלַל . . . 1 Sam. xviii. 29	בְּאִדְמָה . . . Jerem. ii. 13	וּדְכִסָּה . . . Job xix. 2
וְהַעֲנֵה . . . 2 Sam. x. 17	שְׁמִיךְ . . . Jerem. xxx. 16	מִיָּה . . . Job xxxi. 7
הַמִּלְאוֹת . . . 2 Sam. xi. 1	הַשְּׁמִיכָה . . . Ezek. xvi. 57	מִיָּה . . . Dan. i. 4
וְיִצְלַל . . . 2 Sam. xi. 24	שְׁמִיךְ . . . Ezek. xxv. 6	בְּרִיחָה . . . Nehem. vi. 8
וְיִצְלַל . . . 2 Sam. xi. 24	הַשְּׁמִיכָה . . . Ezek. xxviii. 24	נֶאֱשִׁים . . . Nehem. v. 11
מִכְּבָר . . . 2 Sam. xxi. 15	הַשְּׁמִיכָה . . . Ezek. xxviii. 26	לְמוֹת . . . Nehem. xii. 38
מִכְּבָר . . . 2 Sam. xxi. 16	וְנִשְׁמָר . . . Ezek. ix. 8	דָּגָה . . . Nehem. xiii. 16
הַבְּאִשִּׁי . . . 2 Sam. xxiii. 20	וְנִשְׁמָר . . . Ezek. xxxix. 2	

They are enumerated in the Massorah marginalis on Ezekiel i. 1; Job i. 1; and in the Massorah finalis under the letter *Aleph*, p. 1 a, cols. 2 and 3. It will be seen that, instead of there being forty-eight, as mentioned in the heading of the Rubric, and by Levita, there are fifty. They are also given with some slight variation in the *Ochla Ve-Ochla*, section ciii. pp. 29, 97, &c.

and your dispersion [Jerem. xxv. 84], *וְהֵבִיאֹתִים* and *I will bring them* [Isa. lvi. 7], &c.; also when all these three are defective, as *וַיִּרְדּוּהוּ* and *they brought him down* [1 Kings i. 58], *וְהֵבִיאֵם* we have brought them [Numb. xxxii. 17], &c.; the Massorites did not remark on them *entirely defective*, but "all defective." In some Codices they are marked, "this is the textual reading," but the former is more generally used.

SECTION IX.—Hitherto I have explained the law of the *defectives* and *plenes* with regard to the letters *Vav* and *Jod*; I shall now explain the rule of the letters *Aleph* and *He*. Know, then, that *Aleph* is frequently either quiescent or wanting in the middle or at the end of some words in certain places, and that there is no parallel for these in other places. Thus, for example, *שְׁלַחְךָ* thy petition [1 Sam. i. 17], *וַיִּמְצְאוּ* they filled [Ezek. xxviii. 16], *וַיִּתְּנֵנִי* and thou hast girded me [2 Sam. xxii. 40], &c.; there are seventeen such instances, and they only occur in the Prophets and Hagiographa.⁵⁹ There are also five instances to be found in the Pentateuch, viz., *מִמֶּנִּי* from sinning [Gen. xx. 6], *וַיִּשְׁפָּט* and ye shall be defiled [Levit. xi. 48], *וַיִּמְצְאוּ* I have found, in Pericope *Va-jigash* [Gen. xiv. 29]; *לְחַפֵּת* for a sin offering, in Pericope *Shelach* [Numb. xv. 24]; *מֵרֵשִׁית* from the beginning, in Pericope *Ekeb* [Deut. xi. 12].⁶⁰ Now I wonder why they did not count these with the other

וְהֵבִיאֹתִים, וּנְפִלָתָם הֵבִיאֹתִים אֶל הַדְּרָסָה, וְכֵן כְּשֵׁיחֵי שְׁלֹשׁ חֲסִידִים, כְּמוֹ וַיִּרְדּוּהוּ מֵעַל הַמִּזְבֵּחַ, עַד אֲשֶׁר הֵבִיאֵם וְדוּמְיָהּ, לֹא נִמְסַר עֲלֵיהֶן חֶסֶד דְּחֶסֶד, אֲלֵא כָּל חֶסֶד; וּבִישׁ נִוְכָחוֹת דְּכָתִיב עֲלֵיהֶן כֵּן כְּתִיב, וְדִרְאֻשׁוֹן יוֹתֵר נִחוּג:

הַדְּבָר הַחֲשִׁיעִי: לֹא בִאֲרִי עַד הֵנָּה רַק דִּין הַחֲסִידִים הַמֵּלֵאִים שֶׁל וי"ו או וי"ד, וּמִעֲתָה אֲבִאֵר דִּין הָאֵלֶּף וְהָהָא; וְדַע כִּי חֲאֵלִיף תִּנּוּחַ או חֲסֶד לְפָעִמִּים בְּאִמְצַע הַמִּלָּה או בְּסוֹפָהּ, בְּקֶצֶת חֲמִלּוֹת שֶׁאֵין כֵּן בְּשֵׂאֵי הַבְּרִיתוֹת, כְּגוֹן אֵת שְׁלַחְךָ, מְלִי חוֹכֵךְ חֶסֶד, וְהַיְתָרִי חֵל וְהֵם וי"ו בְּמִסְפָּר וְאֵינֶם רַק בְּנִבְיָאִים וּכְתוּבִים;⁶⁰ וְעוֹד נִמְצְאוּ ח' חֲתוּדָה וְאֵלּוּ הֵן מִקְּדוּשָׁה לִי, וְנִשְׁמָתָם בָּם, וְקִדְּשׁוּ אֶמֶן דְּרִישׁ, וְאֵם מִצְוֵי חֵן רַבְּהוּלֵתִי לְחֻפֵּת דְּשִׁלַּח, מִלְּשֵׁי חֲשֹׁנָה רַעֲקֵב;⁶⁰ וְחֲמִשִּׁי לְמֵה לֹא כָּלִיל עִם

⁵⁹ The Massorah only gives sixteen words, which respectively occur in one place with silent *Aleph* or altogether without *Aleph*, and have no parallel in other places. They are as follows:—

שְׁלַחְךָ . . .	1 Sam. i. 17
חֲמִלּוֹת . . .	1 Sam. xiv. 38
וְהִירְדֵּנִי . . .	2 Sam. xxii. 40
לְחַפֵּת . . .	2 Kings xix. 25
וְרִישׁוֹ . . .	2 Kings ii. 22

מִמֶּנִּי . . .	2 Kings xvi. 17
מִלְּבָרִי . . .	1 Chron. v. 26
מִלִּי . . .	Ezek. xxviii. 16
נִשְׁשׁ . . .	Ps. cxxxix. 20
וְנִשְׁשׁ . . .	Ezek. xxxix. 26
מִשְׁרִי . . .	Job xli. 7

הַחֲסִידִים . . .	Ecc. iv. 14
הַשְׁמֹת . . .	Nehem. iii. 13
קִרְאָה . . .	Esther v. 12
שִׁירָה . . .	1 Chron. xii. 38
קִרְאִים . . .	Ps. xcix. 6

They are enumerated in the Massorah marginalis on 2 Kings xvi. 7. In the Massorah finalis, where under the letter *Aleph*, p. 1, col. 2, they are also mentioned, it is erroneously stated that there are *seventeen* instances, which has undoubtedly occasioned the error in our text. These instances are also given in the *Ochla Ve-Ochla*, section cxcix. pp. 43, 123, where one passage, viz. 1 Chron. v. 26, is wanting.

⁶⁰ For the division of the Pentateuch into fifty-four Pericopes, for hebdomadal lessons, see above, p. 135, note 138. *Vajigash* (וַיִּגַּשׁ) is the eleventh section, and comprises Gen. xiv. 18—xvii. 27; *Behaaloscha* (בְּהַאֲלוֹשָׁה) is the thirty-sixth section, and comprises Numb. viii. 1—xii. 16; *Shelach* (שְׁלַח), more fully *Shelach Lecha* (שְׁלַח לְךָ), is the thirty-seventh section, and comprises Numb. xiii. 1—xv. 41; whilst *Ekeb* (עֵקֶב) is the forty-sixth section, and comprises Deut. vii. 12—xi. 25.

plene and *Jod defective*;" hence there was no more any necessity to mark *אֲבוֹתֵיכֶם* *defective* and *plene* in every single passage where it occurs in the Pentateuch. Thus, also, they counted the expression *אֲבוֹתֵיכֶם* *your fathers*, both in *plene* and *defective*, in all the other books of the Scriptures; and on those which do not come within this rubric they made no remark whatever. Moreover, there are some words which are classified in their *defectives* and *plenes* according to each book of the Scriptures; and some are classified according to the Law, the Prophets, and the Hagiographa.

The general rule is, that, when a word occurs with two quiescents, and one of them, or both, are either *defective* or *plene*, and if there is no Massoretic remark whatever thereon, you may then take it for granted that that is because the law connected therewith had already been stated, and you will find it if you seek for it. I shall, however, recur again to this subject in the Second Part, Section ix.

On a word which has three quiescents, some of which are *plene* and some *defective*—as *וְהִיטְבוֹתִי* and *I shall do good* [Ezek xxxvi. 11], which wants *Jod* after *Teth*, indicating the *Hiphil*, for it ought to be *וְהִיטְבוֹתִי*—the proper Massoretic remark should have been "the first *Jod* is *plene*, the second *Jod* is *defective*, and the *Vav* is *plene*." But for the sake of brevity the Massorites simply remark, "it has no parallel," "it is thus written," or "it is written thus."

The same is the case with the word *כִּשְׁבָּתֵיכֶם* *your backslidings*, [Jerem. iii. 22], on which the Massorites neither mentioned *plene* nor *defective*, but say this is the textual reading; and with *וַיִּשְׁכְּבוּ* and *He made them dwell* [1 Sam. xii. 8], on which they simply remark, "it is written so."

Notice, that when a word has three quiescents, and all three are *plene*, the Massorites do not remark on it *entirely plene*, but "*all plene*;" as on *וְהִשְׁבֹּתִיךָ* and *I will turn thee back* [2 Kings xix. 28],

וְהִשְׁבֹּתִיךָ מֵאֵי וְיָוָה וְחָסַד יו"ד, ולכן כל הכתובים בתורה אֶתְחִיב, אין צריך למסור עליהם חסר מלא; וכן בכל ספר וספר נמנין אֶתְחִיבֶם המלאים וחסרים, ועל שאר שאינו בכלל החווא לא נמסר מאומה; וכן יש מלות אחדות שנתלקו בחסרונם ובמלואם לפי מסרי המקרא, ויש נחלקים לתורה ולכתובים ולכתובים:

והכלל כשחמצא מלה שיש בה ב' נחין, ואחד מהן או שניהם חסרים או מלאים, ולא נמסר עליהן מאומה, תדע שהוא בעבר איזה כלל שנתן בהם כבר, ודוק וחמצא, ועוד אדבר מאלה בלחות שניות במאמר פ': וכאשר יהיו במלה נ' נחים באמצע המלה, קצתן מלאים וקצתן חסרים, כמו וְהִשְׁבֹּתִי מֵאֵי וְיָוָה וְחָסַד יו"ד סימן החפץ אחר הסי' ת, והראוי וְהִשְׁבֹּתִי, והנה היה ראוי להיות נמסר עליו מלא יו"ד קרמא חסר יו"ד ענינא ומלא וי", ולקצר הלשון לא נמסר עליו רק לית, וכן כתיב, או וכתיב כן: וכן על ארפא קִשְׁבָּתֵיכֶם (ירמיה נ') לא זכרו לא חסר ולא מלא אלא כן כתיב, וכן וַיִּשְׁכְּבוּ במקום הזה, נמסר עליו כן כתיב:

ודע כשיחיו בחיבה נ' נחים ושלשון מלאים, לא נמסר עליה מלא דמלא, אלא כלו מלא, כמו וְהִשְׁבֹּתִיךָ בדרך אשר באה,

⁶⁸ In Exod. iii. 18, *אֲבוֹתֵיכֶם* is entirely *plene*, and in Deut. i. 11 it has *Vav* but wants *Jod*. Comp. *Massorah marginalis* on Exod iii. 18.

penultima," whilst in others it is marked as one of the four instances.⁵⁵ The Codices vary, as I shall explain in Section ix.

It is also to be noticed, that when a word has two quiescents, both of which are *plene*, and one of them belongs to that class of quiescents which is always *plene*, as I have shown in Section ii., the Massorites did not mark it *entirely plene*, but simply *plene*. And if both quiescents belong to those which are always *plene*, the Massorites did not remark upon it at all.

Thus, for example, הולכים *they are coming* [Gen. xxxvii. 25], though *entirely plene*, the Massorites simply marked "*plene*;" that is, *Vav* is written fully, but the *Jod* they did not require to mark as being written fully, for it is there in accordance with the law about the *Jod* of the plural,⁵⁶ as I have explained in Section v. On להוריד *to go down* [ibid.], again, though *entirely plene*, the Massorites made no remark whatever, because the two quiescents therein are *plene* according to rule, as I have explained in Section iii., since *Vav*, which stands for *Jod* of the first radical, is *plene* according to law.

The same is the case with *Chirek*. When it is followed by an audible letter at the end of a word, it is generally *plene*, according to law, especially in the *Hiphil*, as I have explained in Section v. (*vide supra*, p. 156, &c.) But when both are defective, though one of them belongs to those which are generally defective, as I have explained in Section iii., the Massorites have always marked it *entirely defective*; as הולכת *they are coming* [Exod. ii. 5], יושבת *they are sitting* [1 Kings iii. 17], &c. *Vide supra*, p. 148, &c.

As to the words in which the first quiescent is *plene* and the second is *defective*, or *vice versa*, as גְּדֹלוֹת וְנִזְרָאֵת *great and wonderful*

⁵⁵ In the recensions of the Massorah, printed in the Basel and Amsterdam editions of the Rabbinic Bibles, the remark is that המקביל 1 Sam. xv. 18, is one of the three instances in which it has the tone of the penultima (כֹּלֵל), and the Massorah marginalis on Gen. ix. 17, gives the three instances as follows:—Gen. ix. 17; Exod. vi. 4; 1 Sam. xv. 18.

⁵⁶ The words הולכים *to be plene*, are erroneously omitted in the Sulzbach edition.

חד מן ו' רלעיל, ולפעמים נמסר עליהן ר', ומשונים ואבאם במאמר מ':
אך צריך שחרע, כשהיו במלה ב' נחין ושניהן מלאים, ואחד מהן הוא מאותן הנחיים שדרכם להיות חמיד מלאים, כמו שבארתי בדברו ב', לא נמסר עליה מלא דמלא רק מלא לבד, ואם שניהן מאותן שדרכן להיות חמיד מלאים, לא נמסר עליהן מאומה:
והמשל הולכים להוריד מצרימה, הולכים אעפ"י שהוא מלא דמלא, לא נמסר עליו רק מלא לבד, ר"ל מלא וי"ו, ועל חיו"ד אין צורך למסור מלא, כי כן דין יו"ד חרבים להיות מלא⁵⁵ כמו שכתבתי בדברו ה', ועל להוריד אעפ"י שהוא מלא דמלא, לא נמסר מאומה, כי כן דין ב' הנחיים האלה להיות מלא, כמו שכתבתי בדברו ג' שהיו"ו הבא במקום יו"ד פ"א הפעל דינה להיות מלא:
וכן החירק שאחריו נח נראה כמוף המלה דינה על חרוב מלא, ובפרס בבנין הפעיל, כמו שכתבתי בדברו ה' ע"ש; אבל אם שניהם חסרים, אעפ"י שהאחד מהן מאותן שדרכן להיות חסר, כמו שכתבתי בדברו ג', מכל מקום נמסר עליו חסר דחסר, כמו ונקדוניה הולת (שמות ב') יושבת בבית אחד, ודומיהן ע"ש:

ובמלה שהראשון מלא וחשני חסר או להפך, כמו גְּדֹלוֹת וְנִזְרָאֵת, חנה על גְּדֹלוֹת נמסר

which with suffix is קלל *his voice*, קלי *my voice*, קלל *the voices*, most of them being defective, and which, even without any suffixal addition, occurs in this form seven times defective; as קל *voice*, קלל *the voice* [Gen. xxvii. 22]; לקל *to the voice* [Exod. iv. 8 (twice)], &c.⁵¹ Thus, also, from ריב *contention*, we have ריב [Job. xi. 2; xl. 2]. Moreover the plurals and suffixes with *Tzeres* are sometimes also defective; as from איל *a ram*, we have אלים *rams*; and a few more such instances.

SECTION VIII.—Nothing more is left for me to explain with regard to defective and plene Vav and Jod, except to state how the Massorites noted those words which have two or three quiescents, some of which are plene and some defective, or all of which are either plene or defective.

Let me illustrate it by the example of the word הִקְיִמֹתִי *I have established*, which occurs in the four following ways:—i. הִקְיִמֹתִי [Ezek. xvi. 60], which is entirely plene. On this the Massorites remark, “this is one of the three instances entirely plene.”⁵² ii. On הִקְיִמְתִּי [Gen. xxvi. 8], which is entirely defective, they wrote “one of the eleven instances entirely defective.”⁵³ iii. On הִקְיִמְתִּי [Levit. xxvi. 9], they remark, “one of six instances in which it is both plene and defective.”⁵⁴ And iv. On הִקְיִמֹתִי [1 Sam. xv. 18], they remark, “it has no parallel, being defective and plene.” In some recensions it is marked, “it is one of the six with the accent on the

ובלי רבוי אות נמצאים ו' חסרים בלישנא, ומינעם הקל קול יעקב, לקול האות הראשון, לקול האות האחרון; וכן מן רוב הדיב דבריו, (איוב י"א) הדיב עם שדי, וכן ברבוי ובכנוי יבאו לעמים הצדויים חסרים, כמו מן איל נמצא אלים ורומחו מעמים :

הדבור השמיני: לא נשאר לי לבאר מענין חסרים ומלאים וי"ו וי"ד רק לחודיעך איך נחנו בעלי המסורה למסור על מלה שיש בה ב' או ג' נחים, קצתם מלאים וקצתם חסרים, או כלן מלאים או כלם חסרים:

והנה אתן לך משל במלה הִקְיִמֹתִי הנמצאת במקרא בד' האופנים האלה, על הִקְיִמֹתִי לך ברית עולם שהוא כלו מלא נמסר חד מן ג' מלא דמלא,⁵² ועל הִקְיִמְתִּי את השבועה (בראשית כ'), שהיא כלו חסר נמסר עליו חד מן י"א חסר דחסר,⁵³ ועל הִקְיִמְתִּי את בריתי אתכם נמסר חד מן ו' דמלא וחסר,⁵⁴ ועל הִקְיִמֹתִי את דברי י"י נמסר לית חסר מלא, וביש נוסחאות נמסר על זה

⁵¹ The other three passages in which קל is defective are, Gen. xlv. 16; Exod. xix. 16; Jerem. iii. 9. They are enumerated in the Massorah marginalis on Gen. xxvii. 22.

⁵² The other two instances in which הִקְיִמֹתִי is entirely plene are, 2 Sam. vii. 12; 2 Chron. vii. 18. They are given in the Massorah marginalis on Ezek. xvi. 60, where, however, there is a mistake, inasmuch as it substitutes 1 Chron. xvii. 2 for 2 Chron. vii. 18. In the Massorah parva, on the last mentioned passage, the remark כל דכל entirely plene, will be found, to which Levita refers.

⁵³ The eleven passages in which הִקְיִמְתִּי is entirely defective, that is, has neither Jod after the Chirek nor Vav after the Cholem, are, Gen. vi. 18; ix. 11, 17; xvii. 7, 19; xxvi. 8; Exod. vi. 4; 1 Kings ix. 5; Jerem. xxiii. 4, 5; xxix. 10; Ezek. xxxiv. 29. We could not find the entire list either in the Massorah marginalis on the respective passages, or in the Massorah finalis.

⁵⁴ The other five passages in which הִקְיִמְתִּי has Jod plene after the Chirek and Vav defective after the Cholem, are, 1 Sam. xv. 18; 2 Sam. ii. 35; vii. 12; Isa. xix. 3; Ezek. xvi. 62. In the Massorah marginalis on Levit. xxvi. 9, where the passages are given, 2 Sam. ii. 35 is erroneously omitted, and 2 Chron. vii. 18, which is entirely plene, is substituted for it.

Those which have *Tzere* consist of four classes. The first class embraces nouns in which the second radical *Jod* is audible, as *בֵּית* *house*, *חַיִּל* *a well*, *יַיִן* *wine*, *אֵין* *nothing*, *חַיִּל* *strength*, *אֵיל* *a ram*, *זֵית* *an olive*, *צֹד* *hunting*, &c. When these are in the construct state, the *Jod* is quiescent with the *Tzere*, as *בֵּית* *the house of*, *חַיִּל* *the well of*, *אֵין* *the ram of*, *צֹד* *the hunting of*, *אֵין* *nothingness of*, *חַיִּל* *the strength of*, &c. These are generally *plene*, and the *defectives* are very few, as *חֵל* *army* [Obad. 20], on which the Massorites remark it occurs five times *defective*; ⁴⁹ *אֵל* *porch* [Ezek. xl. 48], on which the Massorites remark, "This *defective* has no parallel."⁵⁰ To this class belong those words in which the *Jod* is not audible; as *בֵּין* *between*; some of these are *defective*, as *אָר* *a mist* [Gen. ii. 6], *בֹּסֶם* *bosom* [Prov. v. 20], &c.; but there are very few such instances.

The second class embraces words of *עֵר*, as *זָר* *stranger*, *זָר* *proud*, *עֵר* *witness*, *זֶר* *Er*, *זֶר* *dead*, *כֵּן* *thus*, &c.; all these are invariably *defective*. The third class consists of words derived from roots *ל"ה*, as *בֵּן* *son*, *בֵּן* *the back*, *כֹּרֶן* *a crown*, *עֵץ* *wood*, all these are invariably *defective*. The fourth class consists of those derived from *ע"ע*, as *חֵן* *grace*, *שֵׁן* *a tooth*, *חֵץ* *an arrow*, *לֵב* *heart*, &c.; all these are invariably *defective*.

The general rule is, that all those derived from *ע"ע*, whether having *Cholem* or *Tzere*, are always *defective*; whilst those with *Chirek* and *Cholem*, of *ע"י*, are generally *plene*, the *defectives* being very few, as I have stated above; but when they take formative additions at the end, they are mostly *defective*. Thus, we have from *טוֹב* *good*, the forms *טוֹבִים* *the good* (mas.), *טוֹבָה* *good* (fem.), *טוֹבָה* *the good* (fem.), many of which are *defective*. The same is the case with *קוֹל* *voice*,

והצרויים הם של ר' מינין האחד הנגזרים מחשמה שו"ד ע"ן הפעל בהם נקח, כמו בֵּית, זֶה, הָ, אֵן, חַיִּל, אֵל, זֵית, כְּשִׁיבֹא בפסוקים רחוק חו"ד בצד, כמו בֵּית י"י עֵץ יעקב, כֵּן נסיכם, חַיִּל פֹּרַת, אֵין לֵנו, צֹד חַיִּת, אֵל חמלאים ודומיות, דינם להיות מלאים, ונמצאים מקמים חסרים, כמו ונלוח הָלָה נמסר עליו ח' חסרים בלשון חיל, וימר אֵל הפתח (יחזקאל מ'), נמסר עליו לית חסר באילים, ובכלל אלה אותם שאין חו"ד נקח בהן, כמו אֵד, בֵּין, ויש מהן חסרים כמו וָדָר עֵלָה, וְהָ נכריח ודומיהן מעט מועד: המין חב' הם מנחי ע"ן ו"י, כמו זֶר, זֶר, צֶר, שֶׁר, צֶר, פֶּת, כֵּן ודומיות כלהן חסרים; חמין חג' הם מנחי למ"ד ח"א, כמו בֵּן, זֶר, זֶר, עֵץ כלהן חסרים לעולם; חמין חד' הם מן הכפולים, כמו חָן, שֶׁן, חָן, לֵב ודומיות כלהן חסרים לעולם:

והכלל כל שהם מן הכפולים, בין שהם הלומים או צוריים, הם חסרים לעולם, אבל החידוקים והחולמים מנחי ע"ן דינם להיות חסרי מלאים, והחסרים הם מקמים, כמו שכתבתי לעל; אבל כשתתבנה בהן תנועה במקום, באו לרוב חסרים, כמו מן מִיב נמצא מִיבִים, נִמְכָּר וְנִמְכָּר, תִּדְבַּח מִהֵן חסרים, וכן מן קוֹל נמצא קוֹלִי, וְקוֹל, וְקוֹל, רובן חסרים,

⁴⁹ The five passages in which *חַיִּל* is *defective* are, 2 Sam. xx. 15; 1 Kings xxi. 23; Isa. xxvi. 1; Obad. 20; Lament. ii. 8. They are enumerated in the Massorah marginalis on 2 Sam. xx. 15.

⁵⁰ The reference, both in the Basel and Salzburg editions, to *וְהָ* *is a mistake for וְהָ* *אֵל*. The note in the Massorah parva on the word in question is simply *וְהָ* *is not parallel with Jod defective*; so that Levita's remark that it is *parallel of defective, among the words אֵלִים*, must be derived from another recension of the Massorah.

word יָחַד *together*, which is always *defective*, except in Jeremiah, where it is found *plene* three times.⁴⁵ To the same category belong the expressions שָׁלוּ *quails* [Ps. cv. 40], כֶּתוּ *winter* [Song of Songs ii. 11], עָנָו *humble* [Numb. xii. 8], &c. We also find that the textual reading is *defective*, whilst the marginal reading is *plene*; as יָדוּ *his hands*, in the *Kethiv*, and יָדָיו in the *Keri*, [Levit. ix. 22], צִנְאוֹ *his neck*, in the *Kethiv*, and צִנְאוֹרָיו in the *Keri* [Gen. xxxiii. 4]. But I shall discuss this subject in the Second Part, Section i.

Section VII.—Hitherto, I have treated on biliteral and triliteral words, in which all the letters are audible. I shall now discuss monosyllabic words, called little words. It is well known that the *plene* and *defective* monosyllabic words are those which have in the middle of the word either *Vav* quiescent, with *Cholem* and *Shurek*, or *Jod* quiescent, with *Chirek* and *Tzere*, and that in regard to words with other vowel-points there cannot be *plene* and *defective*, because no quiescent *Vav* or *Jod* can follow these points. On this subject I shall treat again in Section ix.

Now those pointed with *Cholem* are of two kinds. The first class consists of words, the middle letter of which is a quiescent *Vav*, as אֵוֶר *light*, יוֹם *day*, טוֹב *good*, מוֹר *myrrh*, קוֹל *a voice*, כּוֹס *a cup*, עוֹר *skin*, עוֹר *an ox*, בּוֹר *a pit*, עוֹר *again*, אוֹת *a sign*, &c. These are always *plene*; the expression לֹא *not*, is an exception, being always *defective*, except in thirty-five instances;⁴⁶ and the expression עוֹר *again*, is *defective* in fourteen instances;⁴⁷ so also דוֹר *generation*, is *defective* when

⁴⁵ Both the Basel and the Sulzbach editions have דָּרָוֹס, "the word דָּרָוֹס is always *defective*, except in Jeremiah, where it is found three times *defective*." But this is evidently a mistake for דָּרָוֹס, *plene*, since the word in question actually occurs three times in Jeremiah, viz., xlvi. 12, 21; xlix. 3.

⁴⁶ The thirty-five instances in which לֹא is *plene* are, Gen. xxxi. 35; Levit. v. 1: 1 Sam. ii. 24; xix. 4: 1 Kings xviii. 5; xx. 8; xxii. 18; 2 Kings v. 17; vi. 12; Isa. xvi. 14; xxviii. 15; Jerem. ii. 25, 31; iii. 3, 12; iv. 11; v. 9, 10, 12 (thrice); 24; vi. 9; vii. 28; viii. 6, 21; x. 4; xv. 7, 11; xxix. 23; xlviii. 27; xlix. 20; Ezek. xvi. 56; xxiv. 16; Lament. i. 12. They are enumerated, in a most confused manner, in the Massorah marginalis on Levit. v. 1.

⁴⁷ The fourteen instances in which עוֹר is *defective* are, Gen. viii. 22; xix. 12; xl. 13: 2 Sam. xiv. 32; 1 Kings xii. 5; Jerem. ii. 9; xiii. 27; xv. 9; xxxiii. 18; Hos. xii. 1, 10; Micah i. 16; Zech. viii. 20; Ps. xxxix. 2; xxxix. 2. Comp. Massorah marginalis on Gen. viii. 22, with Jerem. xv. 9.

במלת יָדָוֹ שוּא חסר לעולם, חוץ בספר ירמיה נמצאים ג' מלאים, ובכללם שָׁלוּ, קָטָו, ונמצאים דכתיבים חסרים וקריין מלא, כמו יִשְׁאֵר יָדוֹ (ויקרא ט') יָדָיו קָרִי, על צווארו צוואריו קָרִי, ועוד אדבר בהם בלחות שנית במאמר א' :

הדבור השביעי: לא דברתי עוד חנה רק במלות שיש בהן ב' או ג' אותיות נעות, ועתה אדבר בכלל על מלות של תנועה אחת הנקראות מלות ועדות; וידוע כי המלות הזקורות ששייך בהן מלא או חסר, הן אותן שיש בהן באמצע המלה וי"ו נחה עם חולם או שורק, או וי"ד וחה עם חק או צדי; אבל אחד שאר הנקורות לא שייך מלא חסר, כי לא שייך אחריות וי"ו או וי"ד נחה, ועוד אדבר בהם בדבור מ' :

והנה הנקודות בחולם הם של ב' מינין, המין האחד הם של נחי ע"ן וי"ו, כמו אֵוֶר, יוֹם, טוֹב, מוֹר, קוֹל, כּוֹס, עוֹר, בּוֹר, עוֹר, אֵוֶר ודומיהם, הם חמדי מלאים, ומלא לא יוצא מן הכלל שהיא חמדי חסרה, חוץ בל"ה מקומות,⁴⁶ ומלר עוד רבא חסרה בל"ד מקומות,⁴⁷ וכן דר נמצא חסר כשהיו שנים

רַחֲמֶיךָ *thy ways* [Exod. xxxiii. 18], of which there are three *defective* instances; "רַחֲמֶיךָ *thy mercies* [Ps. cxix. 41], which is always *defective* in the plural, and the *Segol* indicates the absence of *Jod*. And although the singular has also *Segol* when it is in pause, as רַחֲמֶיךָ *thine hand*, רַחֲמֶיךָ *thy foot*, רַחֲמֶיךָ *thy ear*, &c., the singular may be distinguished from the plural by the words with which it is connected; as רַחֲמֶיךָ *thy hand* [Ps. xxxii. 4], רַחֲמֶיךָ *thy foot* [Ps. xci. 12], רַחֲמֶיךָ *thine ear* [Isa. xlviii. 8], רַחֲמֶיךָ *thy keeper* [Ps. cxxi. 3], רַחֲמֶיךָ *thy enemy* [Deut. xxviii. 58]; all of which are singular, and it cannot be said that they are the plural with *Jod* omitted, because the verbs חָבַד *it is heavy*, פָּתַח *it shall dash*, יָנַם *it is opened*, יָנַם *he shall sleep*, and יָצַק *he shall oppress*, with which they are respectively connected, are singular.

Thus, also, in Jerem. xxxviii. 22, רַחֲמֶיךָ *thy feet*, is plural, and *Jod* is omitted, as is evident from the verb הִטְבְּעוּ *they are sunk*, the plural *Jod* is also omitted in פָּעַלְתָּ *thy work* [Ps. lxxvii. 18], as is evident from פָּעַלְתָּ *in every one*. All the feminine plurals, with the suffix second person masculine, are likewise without the *Jod* of the plural; as מְנַחֲתֶיךָ *thy gifts* [Ps. xx. 4], מְצֻוֹתֶיךָ *thy commands* [Ps. cxix. 98], בְּקִיּוֹתֶיךָ *thine honourable* [Ps. xlv. 10], which have always the *Cholem* before the *Segol*, as I have already explained it in the *Backur*; and they are distinguished from nouns feminine singular in pause, with pronoun, second person, which have also ת with *Segol*, as בְּרִכְתֶּיךָ *thy blessing* [Gen. xxvii. 35], צְדִיקְתֶּיךָ *thy righteousness* [Ps. lxxi. 15], by the latter having always *Kametz* before the *Segol*.

The *Jod* of the plural is likewise omitted in the suffix third person feminine, as קְבֵרוֹתֶיהָ *her graves* [Ezek. xxxii. 25], &c. The quiescent *Jod*, indicating the plural, occurs after *Kametz*, but this only happens when it is followed by the pronominal *Vav* of third person masculine; as יָדָיו *his hands*, רַגְלָיו *his feet*, &c.; when it is never omitted, except in the

יָדָיו *and נ' חסרים*, וכן רַחֲמֶיךָ *חסר* כלם לשון רבים, חסגול מודה על חיו"ד חסרה, ואע"פ שישלשן חיד בא נ"כ בגסול כשהוא בהפסס, כמו דָּךְ, רַחֲמֶיךָ, ודומיהן, תוכל להכיר היחידים מן הרבים במלות הסמוכות להם, כמו חָבַד עלי ידך, מן הַנָּחַךְ באבן רגלך, לא פָּתַח אונך, אל יָנַם שומרך, צָק לך אויבך כלם לשון חיד, ולא נוכל לומר שהם לשון רבים וחסרים יו"ד בעבור חָבַד, הַנָּחַךְ, פָּתַח, יָנַם, צָק דסמוכים להם שהם לשון חיד:

וכן חסגול בבין רַחֲמֶיךָ הוא לשון רבים וחסר יו"ד הרבים בראיית קָדָשְׁךָ, וכן ותגיה בכל פָּעַלְתָּ הוא חסר יו"ד הרבים, בראיית רַחֲמֶיךָ, וכן לשון רבות בכנוי הנוכח לזכר נמצאים חסרי יו"ד הרבים, כמו יזכור כל מְחַוֶּה, תחכמי מְחַוֶּה, בנות מלכים מְחַוֶּה, חמד חולם לפני הסגול, כמו שבארתי בספר הבחור: ובוה הם נגדלים מחשמות של לשון יחידה, כשיבאו בהפסס עם כנוי הנוכח שאף הם בחיו"ג בגסול, כמו ויקח את רַחֲמֶיךָ, פי יספר צָדָקְךָ, חמד קמץ לפני הסגול:

וכן בכנוי הנסתר נמצאים חסרי יו"ד הרבים, כמו מבינותי קְדוֹתֶיךָ, ודומיהן, ונמצא יו"ד נחה המורה על לשון רבים אחד קמץ, ואין זה אלא כשיבא אחדיו וי"ו כנוי הנסתר, כמו דָּי, רַחֲמֶיךָ ודומיהן, ולא תחסר לעולם רק

⁴⁴ The three passages in which רַחֲמֶיךָ is *defective* are, Exod. xxxiii. 18; Josh. i. 8; Ps. cxix. 37. They are enumerated in the *Massorah marginalis* on Exod. xxxiii. 18.

in every book of the Scriptures, and they are counted according to the Massorah. Thus, also, the suffix first persons in nouns, as *בְּנֵינוּ* *with our youth*, *בְּנֵינוּ* *with our sons* (Exod. x. 9), are not marked by the Massorites as *plene*. But the nouns which have the pronoun, first person, pointed alike, both in the singular and plural, and in which there is no difference in the points, except that the plural has *Jod*, these are marked by the Massorites as *plene*.

Thus, for instance, *יָדֵינוּ* *our hands* [Deut. xxi. 7], has the Massoretic mark *plene*, whilst *יָדֵי* *and our hand* (Gen. xxxvii. 27), is marked *defective*, because it is the singular, as is evident from the word *תְּהִי* *let it be*; so also *רַגְלֵינוּ* *our feet* (Ps. cxiii. 2), is marked *plene*, whilst *רַגְלֵי* *our foot* [Ps. lxvi. 9], is marked *defective*, because it is the singular. Whereas *דְּבָרֵינוּ* *our word* (Josh. ii. 14), which is the singular, as is evident from the word *זֶה* *this*; and the expressions *לִבֵּנוּ* and *לִבְנוּ* *our heart*, in which *Jod* is wanting, are never marked as *defective*, because they do not occur in the plural. But the words wherein a quiescent *Jod* is expressed after *Tzere*, which *Jod* neither belongs to the root nor indicates the plural, are always marked as *plene*; as *פָּלִיטָה* *escape* [Jerem. i. 29,] *הַשְׁבִּים* *early* [Prov. xxvii. 14,] *וְתִצִּיר* *thou shalt say* [Exod. xix. 8,] and a few more like these.

Moreover, the quiescent *Jod* is also to be found after *Segol*, but this only occurs in the pronouns, second person masculine and third person feminine of plural nouns, both masculine and feminine; as *בָּנֶיךָ* *thy sons*, *בָּנוֹתֶיךָ* *thy daughters*, *בָּנֶיהָ* *her sons*, *בָּנוֹתֶיהָ* *her daughters*, and they are never marked *plene*. Many of them are found without *Jod*, especially in the case of the suffix second person masculine; as *דְּבָרֶךָ* *thy words* [Gen. xlvii. 80], of which there are thirteen *defectives*;⁴⁸

⁴⁸ The thirteen instances in which the plural *דְּבָרֶךָ* occurs *defective* are, Gen. xxx. 34; xlvii. 80; Numb. xiv. 20; Ps. cxix. 9, 16, 25, 28, 42, 65, 105, 107, 169. The Massorah marginalis, both on Gen. xxx. 34, and on xlvii. 80, mentions the three instances which occur in the Pentateuch as belonging to the thirteen *defectives*, and refers to the Massorah finalis for the whole list. But we could find no such list in the Massorah.

out *Jod*, because they have *Vav* fully written, whilst נתנים they are given, they are given [Numb. viii. 16], are defective of *Vav*, because they have *Jod plene*; as you will see on examination.

The general rule is that the *Chirek* of the long syllable has mostly the *Jod* written fully, whilst *Cholem* generally is without *Vav*. There is no necessity for me to explain to you that *Cholem* and *Chirek*, with quiescent *Vav* and *Jod* at the end of a word, are always *plene*; as ידו his hand, רגלו his foot, ידי my hand, רגלי my foot, &c., since it is evident that *Vav* and *Jod* can never be omitted in such cases, because a vowel-point can never be under the final letter of a word, except under *Kaph*, *Tav*, and final *Nun*. These have sometimes *Kametz* at the end of a word, as I shall explain in Section x.

SECTION VI.—A quiescent *Jod* does not follow *Tzere*, except when it belongs to the root, or when it indicates the plural. It belongs to the root, as *הַיֵּטִיב* doing good, *אֵיטִיב* I shall do good [Gen. xxxii. 18], *תֵּינֵק* she shall nurse [Exod. ii. 7], *אֵלֶכָה* I shall go [Micah i. 1]; and it stands for the radical *He*, as *צִוִּיתִי* I commanded [Deut. iii. 21], *קִיַּנִּיתִי* I wait [Isa. v. 4], and in a few more such instances. The same is

the case in those nouns in which *Jod* is radical, as *בֵּיתָה* house, *עֵינֹן* eye, or stands for the radical *Vav*, as in *צִידָה* food, *שִׁיבָה* old age, the roots of which are צוד, בוש, יוד. I shall recur to this subject in the next Section.

The *Jod* after *Tzere*, to indicate the plural, is the same *Jod* as is used with the suffix in plural nouns of the third and second persons, both masculine and feminine, as *בְּנֵיהֶם* their sons, *בְּנֵיכֶם* your sons, *בְּנֵיהֶן* their sons (feminine), *בְּנֵיכֶן* your sons (feminine), *בָּנוֹתֵיהֶם* their daughters, *בָּנוֹתֵיכֶם* your daughters, &c., and these are never marked in the Massorah as *plene*; and a few of these are found defective, as *נְשֵׂאֵיהֶם* their princes [Numb. xvii. 17], *אֲבוֹתֵכֶם* your fathers [Deut. i. 11]. The expressions *אֲלֵהֶם* to them, and *אֲלֵכֶם* to you, are also found defective

שהם מלאים וי"ו, קָתְנִים קָתְנִים הם לי שניהם חסרים וי"ו לפי שהם מלאים יו"ד רדוק:

והכלל כי חירק של תנועה גדולה על הדוב הוא מלא יו"ד, והחולם על הדוב הוא חסר וי"ו, והנה אין צריך להודיעך ולומר כי החולם והחירק שבסוף החיבה עם הוי"ו הנחה או היו"ד הנחה, הם חסרי מלאים, דחינו שהסר הוי"ו כתובה עם החולם, חיו"ד כתובה עם החירק, כמו דו, רגלו, &c., הקל דומיהן, כי פשיטא שלא יחסרו הוי"ו וחיו"ד באלה לעולם, כי לא תבא נקדה באות שבסוף המלה לעולם, וזלתי חתיו והכף והגון שהם קטוצים למעמים בסוף החיבה, כמו שאודיעך בדבור העשירי:

הדבור הששי: לא תבא יו"ד נחה אחר הצירי רק כשהיא שרשית או שחורה על לשון רבים, השרשית כמו הַיֵּטִיב אֵיטִיב עמך (בראשית ל"ב), וְהֵנֵק לך, אֵלֶכָה שולל, וכשהיא במקום ח"א שרשית, כמו יהושע צִנִּיחַ, סדוע קִיַּנִּיתִי דומיהן מעטין, וכן בשמות שהיו"ד שרשית, כמו צִיחַ ה' עֵץ אֲדָם, וכן כשהיו"ד במקום וי"ו שרשית כמו צִדָה, שִׁבָה, שָׂרָם צור, שוב, ועוד אדרבך מכל אלה בדבור שאחר זה:

והיו"ד הבאה אחר הצירי להורות על לשון רבים, היא היו"ד הבאה בכנוי הנסתרים והנסתרות, והנמצאים והנמצאות, בשמות של לשון רבים ורבות, כמו בְּנֵיהֶם, בְּנֵיכֶם, בְּנֵיהֶן, וּבְנֵיהֶם, וּבְנֵיהֶן, וכו', ולא נמסר עליהן מלא לעולם, ונמצאים מעטים חסרים, כמו מאח כל נְשֵׂאֵיהֶם, יוֹכֵם יי אלהי אֲבוֹתֵכֶם, וכן אֲלֵהֶם, אֲלֵכֶם, נמצאים חסרים, בכל ספר

☞ We also find the Talmud at variance with the Massorah; it takes *נְלוּת* finished [Numb. vii. 1], as defective, and remarks on it that it is not *plene*; so also *מִזוֹזוֹת* door-posts [Deut. xi. 20], according to the Talmud is defective, whereas according to the Massorah it is *plene*; and *מַעֲבִירִים* [1 Sam. ii. 24], too, is according to the Talmud defective, and according to the Massorah *plene*.⁴³

Notice, also, that in some of the words which have two *Chireks*, the first *Jod* is defective. Thus, *שָׁרִינָם* branches [Genesis xl. 10], wants the second *Jod*, whilst *שָׁרִינָם* branches [Gen. xl. 12], wants the first *Jod*; *צְדִיקִים* the righteous [Hos. xiv. 10], wants the first *Jod*, whilst *צְדִיקִים* the righteous [Ezek. xxiii. 45], wants the second *Jod*. The same is the case with *מֹולִים* fools, which wants the first *Jod* five times; and there are some words wanting both *Jods*, as *שָׁרִים* captains [Exod. xiv. 7], *מִצְרִים* mighty [Ezek. xxxii. 18].

The participles *Hiphil*, too, are found wanting the first *Jod*; as *מִשְׁמָעִים* making a noise [1 Chron. xv. 28], *מִמָּתִים* killing [Jerem. xxvi. 15], *מִחֲלָמִים* dreaming [Jerem. xxix. 8], &c. All the other tenses of *Hiphil*, however, are generally *plene*, and there are but few found defective; as *הִקְרִב* he offered [Numb. vii. 19], *וַיִּמְצָא* and they presented [Levit. ix. 12, 18], *וַיִּבְרַל*, and I have separated [Levit. xx. 26], &c.

☞ The plurals of the passive participles *Kal*, however, sometimes occur without *Jod*, but this only takes place when the *Vav* is written fully, and it is to prevent two quiescents following each other, as I have already explained in Section ii. For example, the words *נָתַתָּם נָתַתָּם* they are given, they are given [Numb. iii. 9], are both with-

☞ (וכן מצנו שהגמרה שלנו, חולקת על המסורה כנון כי ביום נלוה משה (במדבר ו') חסר, ונמסר עליו ליה מלא, וכן על כחזה ביתך (דברים ו'), מזוזות כתיב, ולפי המסורה הוא מלא, וכן מעבירים עם ה' לפי הגמרה חסר, ובמסורה הוא מלא: ⁴³ ורע כי יש מאלו של ב' חריקים שהחסר י"ד קרמאת, כמו ובנפן שלש שרינא חסר י"ד תנינא, שלש השרינא חסר י"ד קרמאת, וצדיקים ילכו בו, חסר י"ד קרמאת, ואנשים צדיקים המה, חסר י"ד תנינא, וכן מולים ה' חסר י"ד קרמאת, ⁴⁴ ונמצאים חסרי ב' הוידרין ושלש על כל, ובנות נשים יאדם: (וכן בבנינו הפעיל נמצאים חסרי י"ד קרמאת, כמו משקמים בנבליה, אם מקמים אתם אותי, אשר אתם מקמים ודומיהן, אבל כל שאר פעולות הפעיל הם מלאים על הרוב, ונמצאים מקמים חסרים, כמו הקרב את קרבנו, והקרא אליו, ומקדיל אתכם ודומיהן: אבל בפעול בנין הקל, באים לפעמים חסרי י"ד חריבים, אבל אין זה רק כשהן מלאים וי", וזה כרי שלא יהיו שם ב' נהם רצופין, כאשר בארתי ברבד ב'; והמשל נתנם נתנם חמה לי, שניהם חסרי י"ד, לפי

instance is in Gen. xxv. 6, and the other in Esther ii. 14. Now Rashi, who, in his commentary on Gen. xiv. 6, follows the traditional exposition of the Midrash, remarks, "The textual reading is *קַלְנוֹשׁ* defective [that is without the plural *Jod*], because Abraham had only one concubine, namely, Hagar, who was identical with Keturah." But this reading, which is contrary to the Massoretic text, has evidently arisen from a pious desire to lessen the number of concubines of the father of the Hebrew nation. The *Bereshith Rabba*, from which Rashi's remark is derived, is the part of the *Midrash Rabba*, or exposition of the Pentateuch, which treats on *Bereshith* = Genesis. For an account of the *Midrash*, see *Kitto's Cyclopaedia*, s. v.

⁴³ For an explanation of *Mezuzah* see above, p. 95, note 18. The variations between the Talmud and the Massorah, adduced by Levita, are taken from Jacob b. Chajim's *Introduction to the Rabbinic Bible*: comp. p. 19, &c., where they are fully discussed.

and Jeremiah, except in three instances in Samuel and in eight instances in Jeremiah; ³⁸ **נְבִיאִים** *goblets*, too, is always *defective*; **שְׂעִירִים** *goats*, is always *defective*, except in two instances; ³⁹ **צְמִידִים** *bracelets* [Gen. xxiv. 80], and many others, are likewise *defective*. A few plurals, which are preceded by *Tzere* and *Chirek*, are also *defective*. Thus, **אֵילִם**, *rams*, has never the *Jod* plural in the Pentateuch, except in four instances; ⁴⁰ the same is the case with **הַיָּמִם**, *the hot springs* [Gen. xxxvi. 24]. Besides the *Tzere*, we find **הַיָּמִם** *the days* [Numb. vi. 5], *defective*, which has no parallel in the Scripture.

Moreover, the participles *Hipihil*, because they have two *Chireks* following each other, are also wanting in most cases the *Jod* of the plural. Three instances of it are to be found in the Pentateuch, viz., **מַעֲבִידִים** *making labour* [Exod. vi. 5], **מַקְדִּישִׁים** *making holy* [Levit. xxii. 2], and **מַקְצִיפִים** *making angry* [Deut. ix. 22]; and some in the Prophets, as **מַשְׁחִיתִים** *destroying* [2 Sam. xx. 15], &c. The same occurs with *Chirek* before the termination *ת*, which is always *plene*, as **רֵאשִׁית** *beginning*, **שְׂאֵרִית** *residue*, **אַחֲרִית** *end*, **תְּחִלָּית** *end*, &c., except in those cases where there are two *Chireks* together, as **שְׁלִישִׁת** *third*, **רְבִיעִת** *fourth*, **חֲמִישִׁת** *fifth*, &c., which are generally *defective*.

The rule is that all the plurals of both participles and nouns, which have not two *Chireks* following each other, are written fully, except in a few instances, as **בְּרִיחִים** *banished* [Lam. ii. 14], &c. Rashi's remarks on **פִּילִנְשִׁים** *concubines* [Gen. xxv. 6], that it is *defective*, which is taken from *Bereshith Rabba*, is contrary to the Massorah, for the Massorites mark it "twice *plene*."⁴¹

בשמואל וד' בידמה³⁸ וכל נְבִיאִים חסר, וכן כל לשון שְׂעִירִים חסר חוץ מן ב', וכן וְצִמְדִים על ידיה (בראשית כ"ד) ודומיהן רבים; ונמצאים מעטים בצרי ובחזיק, כמו כל אֵלֶם דאורייתא חסר יו"ד הרבים חוץ מן ד', וכן אשר מצא את הָאֵס, ובבולת צרי נמצא הָאֵס אשר יויד חסר, ואין לו דומה במקרא:

וכן הבינונים מבנין הפעיל לפי שיש בהם ב' חיריקים רצופים על הרוב חסרים יו"ד חרבים, נ' מנהון באורייתא כְּעִנְיָם אותם (שמות ו'), מְקַדְּשִׁים ל', מְקַצְּפִים הייתם, וכן בנביאים, כמו מַשְׁחִיתִים להפיל החומה ודומיהן, וכן החזיק שלפני תי"ו הנוספת בסוף התיבה לעולם מלא, כמו רֵאשִׁית, שְׂאֵרִית, אַחֲרִית, תְּחִלָּית ודומיהן, חוץ מאותן שיש בהן ב' חיריקים רצופים, כמו שְׁלִישִׁת, רְבִיעִת, חֲמִישִׁת וכן רובן חסרים:

והכלל כל לשון רבים בבינונים ובשמות שאין בו ב' חיריקים רצופים הם מלאים, וזולת מעטים, כמו משארת שווא ופדחים, ומה שפירש רש"י על ולבני השללִים חסר כתיב שהוא מלשון בראשית רבא הוא כנגד חסמורת, כי נסמך עליו ב' מלאים:⁴¹

³⁸ Though the Massorah parva on 1 Sam. xix. 20, also remarks that **נְבִיאִים** occurs three times *plene* (ב' כל בלש'), yet there seem to be four instances; viz., 1 Sam. x. 11, 12; xix. 20; xxviii. 6. The eight instances of *plene* in Jeremiah to which Levita refers are, Jerem. v. 18; vii. 25; viii. 1; xxvi. 8, 11; xxviii. 8; xxix. 1; xxxv. 15. They are enumerated in the Massorah marginalis on Jerem. xvi. 2.

³⁹ The two passages in which **שְׂעִירִים** is *plene* are, Isa. xiii. 21; 2 Chron. xi. 15.

⁴⁰ The four instances in which **אֵילִים** is entirely *plene* are, Gen. xxxiii. 15; Levit. viii. 2; Numb. xxxiii. 1; Deut. xxxii. 14.

⁴¹ The Massorah marginalis on Gen. xxv. 6 distinctly remarks that the word **פִּילִנְשִׁים** occurs twice entirely *plene*, that is, with the two *Jods* after the two *Chireks*. The one

harvest, חֲסִיד *pious*, אֹפִיר *Ophir*, בְּבִיר *a fool*, אֵוִיל *a fool*, &c. A few of the proper names are to be found defective, as אֹפִיר *Ophir* [Gen. x. 29], דְּבִיר *Debir* [Josh. xiii. 26]; also, the name דָּוִד *David* is always defective, except in five instances in which it is *plene*.³⁴ The *Chirek* is never followed by a quiescent letter at the end of the word, except Aleph, as נְבִיאָה *prophet*, נְבִיאָה *chief*, אָבִיָּה *he brought*, מְבִיָּה *bringing*, אָבִיָּה *he shall bring*, אָבִיָּה *she shall spue out* [Levit. xviii. 28]; but וּתִקֵּא *and she vomiteth* [Levit. xviii. 25], which wants *Jod*, has very few parallels. But *Chirek*, before the plural termination ים, is most generally written fully, as אֲנָשִׁים חֲכָמִים *men, wise, and known* [Deut. i. 18], &c. This, however, is the case where no other *Chirek* of a long syllable precedes it, as in those instances which I have already stated, and the like cases.

But when two *Chireks* do follow each other, as in בְּבִירִים *the mighty*, אֲבִירִים *the strong*, אֲבִירִים *showers*, אֲבִירִים *the potent*, &c., the *Jod* of the plural is frequently omitted. Thus, הַתְּהִינִם, *the sea monsters*, is three times defective in this form.³⁵ The same is the case with צְדִיקִים, *the righteous*, which is always defective in the Pentateuch, except in one place;³⁶ the same with נְשִׂאִים *princes*, which is so written four times in the Pentateuch; and likewise in the Prophets and Hagiographa, except in four instances where it is נְשִׂאִים.³⁷ The same is the case with תְּמִימִם *without blemish*; when it refers to animals it is defective; that is, whenever it is the predicate to sheep, rams, goats, &c. The word נְבִיאִים *prophets*, is always defective in the books of Samuel

³⁴ That the proper name "David" is always defective, except in five instances, in which it is *plene* is surely a mistake. The Massorah marginalis, both on 1 Kings xi. 4 and Ezekiel xxiv. 23, does indeed remark that "David occurs five times *plene* (סלם) (רד"ה סלם), and enumerates 1 Kings iii. 14; xi. 4, 36; Ezekiel xxiv. 23; Song of Songs iv. 4; as the five instances; but it adds וְכִל רִסְרִס וְעוֹרָה רִדָּה דְּכֹר סלם, that David is also *plene* throughout the twelve minor Prophets, Ezra, and Chronicles, which is not to be gathered from Levita's statement.

³⁵ The three instances in which תְּהִינִם wants the *Vav* plural are, Gen. i. 21; Exod. vii. 12; Deut. xxxiii. 38.

³⁶ The single instance in which צְדִיקִים is *plene* in the Pentateuch is in Exod. xxiii. 8, on which the Massorah parva remarks לֹא כָל דְּכָל, no parallel, it is entirely *plene*.

³⁷ The four instances in which נְשִׂאִים occurs are, Gen. xvii. 20; xxv. 16; Numb. vii. 10; xxvii. 2. They are enumerated in the Massorah marginalis on Gen. xvii. 20.

Vav with *Cholem*; and this is because they have both removed and omitted the *Vav*, as I have already stated; whereas they have both left and put down the quiescent *Jod* in many places. Hence, the punctuators called the *Chirek*, followed by *Jod*, a long *Chirek*, that is, a long syllable; and *Chirek*, not followed by *Jod*, they denominated short *Chirek*, or short syllable. There are therefore two kinds of *Chireks*, one short and the other long; the short one, according to rule, is without *Jod*, and is called a short syllable; whilst the long one, according to rule, has a *Jod*, and is called a long syllable.

It is for this reason that the *Chirek* of the short syllable is never marked by the Massorites as *defective*, and the *Chirek* of the long syllable is never marked as *plene*. Sometimes, however, the long syllable occurs without *Jod*, then the Massorites mark it as *defective*; as *בָּנִיתִי*, *I have built* [1 Kings viii. 18], *וַיֵּרְאֶה*, *thou hast seen* [Ps. x. 14], &c.

The sign whereby the *Chirek* of the short syllable may be distinguished from the *Chirek* of the long syllable, is by the absence of *Jod*.

It is the same as the one I stated in the case of the *Kibbutz*. That is, whenever *Chirek* is followed by *Dagesh* or quiescent *Sheva*, it is a short syllable, and when these do not follow it, and yet *Jod* is absent, then it is a long syllable, and is *defective*, according to the Massorah. For instance, on *וְהִקְשַׁתִּי*, and *I shall perform* [Gen. xvi. 8], the Massorites remark, "*Jod is wanted*," because there is no *Dagesh* after the *Chirek*,⁸⁸ and, according to rule, ought therefore to be *plene*; whereas on *וְהִשְׁפַּתִּי*, and *I shall cause to cease* [Numb. xvii. 20], they do not remark that the *Jod* is wanting, because it is a short syllable, for there is *Dagesh* after it.

According to rule, every *Chirek* which is not followed by *Dagesh*, or quiescent *Sheva*, ought to be *plene*, and is generally *plene*. That is, when it is followed by an audible letter at the end of the word, as *קָצִיר*

החירק יותר מחו"ו הנחה עם חזולם, חח שעל חרוב חסרו והחסירו חו"ו, כמו שכתבתי, אבל חו"ו הנחה חשאירו וקימחו ברוב המקומות, ובעבורה קראו מצוי הנקרא לחירק שאחרי חו"ו חירק גדול, דהיינו תנועה גדולה, וחירק שאין אחרי חו"ו קראו חירק קטן, דהיינו תנועה קטנה; והכלל כי ב' מיני חירק הם, קטן וגדול שם הוא, הקטן דינו בלי חו"ו, והוא תנועה קטנה, והגדול דינו בחו"ו, והוא תנועה גדולה:

לכן כל חירק של תנועה קטנה, לא נמסר עליו חסר לעולם, ועל חירק של תנועה גדולה, לא נמסר מלא לעולם, אך לפעמים תבוא תנועה גדולה בלי חו"ו, ואז נמסר עליו חסר, כמו בנח גָּנִי (מלכים ח'), וְאֵשָׁה כי אתה (תהילים מ'), ודומיהן:

והסימן לחסר החירק של תנועה קטנה מחירק של תנועה גדולה, כשהוא חסר חו"ו, הוא הסימן שנתתי בקבוצ, דהיינו החירק שאחרי דגש או שוא נח, הוא תנועה קטנה, וכשאין אחרי, וחסר חו"ו, הוא תנועה גדולה, וחסר עלפי המסורה; והמשל הנח על הַשְׁפַּתִּי את השבועה (בראשית כ"ו) נמסר חסר חו"ו, לפי שאין אחר החירק⁸⁹ דגש, והיה דינו להיות מלא, ועל הַשְׁפַּתִּי מעלי, לא נמסר חסר חו"ו, לפי שהוא תנועה קטנה שדרי אחרי דגש:

והכלל כל חירק שאין אחרי דגש או שוא נח, דינו להיות מלא, וכן הוא מלא על חרוב, כגון כשיבא אחרי נח נראה במקו

⁸⁸ Instead of *חירק* *אחר חירק*, for there is not after *Chirek*, the Salzbach edition has *חירק* *אחר חירק*, for there is not after it.

Thus, also, the nouns of this form are generally *plene* in the absolute state, as *קִבְרָה* *strength*, *קִבְרָה* *sepulchre*, *מְלִיכָה* *kingdom*, &c., and *defective* in the construct, as *קִבְרַת* *sepulchre of* [Gen. xxxv. 20], *קִבְרַת* *heap of* [Ezek. xxii. 20], &c.; but *plene* are *נְטִילַת* *desert* [Isa. lix. 18], &c. The plurals are very seldom *plene*, as *בְּרִיכִים* *the blessed* [Ps. cxv. 15], *אֲרֻרִים* *the cursed* [1 Sam. xxvi. 19], *אֲסֻרִים* *the chained* [Gen. xl. 5], &c., whilst the *defectives* are by far the most, as *שָׁקִים* *beams*, *אֲסָמִים* *closed* [1 Kings vi. 4], *שָׂרִים* *burnt* [Numb. xvii. 4], &c. Also, *כְּתוּבִים* *written*, is always *defective* in the Pentateuch, though it is *plene* in the Prophets and Hagiographa; as well as the plurals feminine, which are almost all *defective*, as *נְתֻנֹת* *given* [Deut. xxviii. 31], *צִרְדֹת* *bound up* [Exod. xii. 84], *שָׂרִים* *burned* [Isa. i. 7], &c., the *plenes* being but few, as *הַכְּתוּבֹת* *the written*, *חַלּוּנוֹת* *the seen*. The nouns, too, which are according to this form, are mostly *defective* in the masculine, as *כְּרֻבִים* *Cherubim*, which occurs thirteen times *defective*; ⁸¹ *עֲמֻדִים* *pillars*, eleven times *defective*; ⁸² *לַיְל שְׁמֵרִים* *night of celebration* [Exod. xii. 42], and *יֹם כִּפּוּרִים* *day of atonement* [Levit. xxiii. 28], are both *defective* in this form. The same is the case with the feminine plurals, as *גְּבֻלוֹת* *borders* [Job xxiv. 2], *מְלִכִּיּוֹת* *kingdoms* [Dan. viii. 22], *חֲתִיּוֹת* *vaults* [Jerem. xxxvii. 16], &c. I shall again discuss this subject in Section x. which you will see.

SECTION V.—Both the prophets and other writers have paid much more attention to the quiescent *Jod* with *Chirek*, than to the quiescent

וכן השמות על משקל זה על דיוב מלאים, כמו נְטִילָה, קִבְרָה, מְלִיכָה, ובסמיכות חסרים קִבְרַת רחל, קִבְרַת כַּח, חַמְלָאִים כמו כַּח נְמָל; ובלשון רבים מעמים הם חַמְלָאִים, כמו חֲרָשִׁים אֲתָם לִי, חֲרָשִׁים הֵם, אֲסָרִים שֶׁם דוּמִיָּה, וְחַסְרִים הֵם רַבִּים מֵאֵד כמו שְׁקִים, אֲסָרִים, שְׁרָשִׁים, וכן כל חֲתֻבִים דְּאוֹרֵייתָא חסרים, וּבְנִיָּאִים וּכְתוּבִים מְלָאִים, וכן הרבות כמעט כלהן חסרים, כמו צִרְדֹת, שְׂמֹת קָרִים, נְתֻנֹת לַעַם אֲחֵר, צִרְדֹת בְּשִׁמְלָתָם, שְׂמֹת אִשׁ, וְדוּמִיָּה רַבִּים, וּמַעֲשִׂים הֵם חַמְלָאִים כמו הַחֲלֹחֹת, הַחֲנֻכֹּת, וְחֲלֹנוֹת אֲבֻסֹת, עֲשֻׂיּוֹת, רֵאיוֹת, וכן השמות חַבָּאִים על משקל זה רבים מן חסרים, כמו חֲרָשִׁים יִנְ חַסְרִים, עֲמֻדִים יִנְ חַסְרִים, לֵיל שְׁמֵרִים, יוֹם כִּפּוּרִים, כָּל לִישָׁנָא חֹסֵר, וכן לשון רבות, נְתֻנֹת שִׁינִי, אֲדַבֵּק מְלִיָּה, אֵל הַחֲתִיּוֹת, וְעוֹד אֲדַבֵּר בֶּם בְּדִבּוּר י"ע":

דְּדִבּוּר רַחֲמָנִי: כִּדְר כְּדוּר מֵאֹד נְבִיאִים וְכֹתְבֵי הַסְּפָרִים אֵת דְּו"ד נִחַח עִם

⁸¹ This is another instance which shows how difficult it is to understand Levita's language without consulting the Massorah. From his remark the reader would naturally conclude that *כְּרֻבִים* only occurs thirteen times *defective* in the whole Bible, whereas it is found so nearly thirty times. On referring, however, to the Massorah marginalis on Exod. xxv. 18, we find it remarked *הַכְּרֻבִים לֹא אוֹרִית חֹסֵר וְנִבְנִי מְלָאִים בְּמִגְד חֹסֵר* "the word *כְּרֻבִים* is *defective* throughout the Pentateuch, whereas it is *plene* throughout the Prophets and Hagiographa, with the exception of thirteen passages;" which are as follows:—1 Sam. iv. 4: 2 Sam. vi. 2: 1 Kings vi. 25, 27; viii. 7: 2 Kings xix. 15: Ezek. x. 1, 2, 3, 6, 7, 8: Ps. lxxx. 2. There can therefore be no doubt that Levita means these thirteen instances of *defective*.

⁸² The eleven instances in which *עֲמֻדִים* is *defective* are as follows:—Exod. xxvii. 10, 11; xxxviii. 12, 17: Judges xvi. 26: 1 Kings vii. 6, 21: Jerem. xxvii. 19: Ezek. xl. 49: 2 Chron. iii. 16; iv. 12. They are enumerated in the Massorah marginalis on Exod. xxxviii. 12.

into the streets [Ibid.], is marked as *defective*, because it is neither followed by *Dagesh* nor by a quiescent *Sheva*. Thus, also, עֲקָרִים וְקָרִים, יִבְרָדִים, ringstraked, speckled, and dotted [Gen. xxi. 10], are not marked as *defective*, because they have *Dagesh*, whilst עָטָפִים the feeble, and קָשִׁיִּים the strong [Gen. xxx. 42], are marked as *defective*, because they have no *Dagesh*. For the same reason שִׁלְחָן table, טְהוֹרָה cleanness, חֹפֶה covering, סִכָּה tabernacle, חֻקָּה law, &c., are not marked as *defective*, because they have a quiescent *Sheva* or *Dagesh*.

Hence every *Kibbutz* at the end of a word is marked by the Massorites as *defective*, because neither *Dagesh* nor a quiescent *Sheva* can be at the end of a word. Thus, the nouns גְּבֹל border [2 Sam. xxi. 5], בֵּית habitation [1 Kings viii. 18], חֲצֹת division [Exod. viii. 19], חֲבִיטָה captivity [Obad. i. 20], &c., as well as the verbs, viz. — יִאֲרִיךְ ye shall prolong [Deut. v. 16, vi. 2], יִשְׁלֹךְ ye shall cast [Exod. xxiii. 30], יִשְׁאֵר let him arise [Gen. xxvii. 31], יִשָּׁב arise [Joshua vii. 10], יִשָּׁב return [Exod. iv. 19], &c.; all these, and the like, are marked as *defective*.

The word נִאֻם oracle, however, is an exception, and the Massorites do not mark it as *defective*, because it never occurs *plene*; there is no parallel in the whole Bible of a word occurring so often, and always with *Vav* *defective*.

Notice, also, that most of the *Kal* participles passive singular, both masculine and feminine, are written fully. In the masculine, as כְּתוּב it is written, חֲתוּם sealed, בְּרֻךְ blessed, עָצוֹם strong, the *defectives* being few, as לָבַשׁ laid up [Deut. xxxii. 34], אֲרֻרָה cursed [Prov. xxii. 14], &c.; and feminine, as אֲרֻרָה cursed [Gen. iii. 17], עֲרוּבָה kept [2 Sam. xxiii. 5], &c. The *defectives* in this case too being very few, as שְׁלָחָה sent [Gen. xlix. 21], הֶעֱצִיחָה ordained [Numb. xxviii. 6]. But in the construct state they are mostly *defective*, as בְּעֻלָּה wedded [Gen. xx. iii.], שִׁכְרָה drunk [Is. li. 21], אֲהֵבָה beloved [Hos. iii. 1], &c., there being only a few which are written fully, as עֲצוּבָה pained [Is. liv. 6].

(יְדִמִּיה י"ד), הֵנָּה על קבוץ של מסללים לא נמסר חסר, כי הוא ח'י"ק, שהרי אחריו שואנת, ועל קבוץ של בחצורת נמסר חסר, כי אין אחריו דגש או שואנת; וכן עָצָרִים נְקָרִים וְקָרִים (בראשית ל') לא נמסר עליהן חסר, כי הם דגושים, ועל הַעֲצָרִים ללבן הַעֲצָרִים ליעקב נמסר חסר, לפי שאינם דגושים; וכן שְׁלָחָה, טְהוֹרָה, חֹפֶה, סִכָּה, חֻקָּה, לא נמסר עליהן חסר, כי הם בשוא נח או בדגש:

ולכן על כל קבוץ שהוא בטף החיבה נמסר חסר, כי לא יייד דגש או שוא נח בטוף החיבה, כמו נָבֵל יִשְׂרָאֵל, בית וְלֵךְ לך, ושְׁמִי פֶתַח, וְנָחַל חֲחַל חוּחַ וכו'; וכן בפעלים, למען יִאֲרִיךְ יְמֶיךָ, לְכַלֵּב הַשְּׁלֵחָן, יָסָם נָא אֲבִי, יָסָם לך, שָׁב לך מַצֵּרִים, וְיִשְׁמָם בְּעַפְרֵי יָדָם, על כל אֵלֶּה וְדוֹמִימָם נִמְסַר חסר, ומִלֵּה נָאֻם יִוצֵאֵם מִן הַכְּלָל, שלא נמסר עליה חסר, לפי שלא באה לעולם מלא, ואין לה דומה בכל חֲסֻמָּה מִלֵּה שְׁוִיָּה נִמְצָאָה כל כך הרבה, וְכָל חֲסֻמָּה וי"ו:

ודע כי רוב לשון יחיד בפעול חָקַל הוא מלא, כמו פָּחַג, חָתַם, בָּרַךְ, עָצַם, וְחֲסֻמָּה חֶסֶם מַעֲשִׂים, כמו נָסַם עֲמִיד, דְּבָרִים ל'ב), לָבַשׁ שֹׁנִים (מִשְׁלִי ל'א), וְנָסַם ה', וכן לשון נקבה על הדגש מלא, כמו חָתְמָה הָאֲדָמָה, חָתְמָה בְּכָל יְשׁוּמָה, וְחֲסֻמָּה חֶסֶם מַעֲשִׂים, כמו אֵילָה שְׁלָחָה, הַעֲצָה בְּהַר סִינִי, אֵבֶל בְּמִסְכּוֹת רֹדֶן חֲסֻמָּה, כמו גָּזְלָה בַעַל, וְשָׁכְחָה וְלֹא מִיָּן, אֲהֵבָה דִּיעַ, וְעַמְּשִׁים הַמְלָאִים, כמו עֲצִיבָה רֹחַ:

Moreover, all those which have *Patach* before the guttural in this form are generally defective, as *נֶחֱם* *way*, *נֶחֱם* *form*, *נֶחֱם* *brightness*, *נֶחֱם* *boyhood*, *נֶחֱם* *brightness*, *נֶחֱם* *work*; and only a few of these are *plene*, as *נֶחֱם* *Zoar*, which occurs three times *plene*,²¹ *נֶחֱם* *helmet*, are sometimes *Milel*, and sometimes *Milra*; and there is a division of opinion about them. Likewise *נֶחֱם* *copper*, *נֶחֱם* *a cover*, *נֶחֱם* *incense*, *נֶחֱם* *an ear*, *נֶחֱם* *a tunic*, are defective, because they are *Milel*; *נֶחֱם* *a worm*, is an exception, for it is always written fully, except in two instances, in which it occurs defective.²² The *Cholems*, too, of the participle *Kal*, are generally without *Var*, whether in the singular masculine, as *נֶחֱם* *remembering*, *נֶחֱם* *keeping*, *נֶחֱם* *forgiving* [Exod. xxxiv. 7]; or plural masculine, as *נֶחֱם* *they are eating*, and *drinking*, and *dancing* [1 Sam. xxx. 16]; or plural feminine, as *נֶחֱם* *crushers*, *נֶחֱם* *declarers* [Amos iv. 1].²³ It is the *plenes* of all these which are enumerated in the Massorah, as *נֶחֱם* *occurs four times plene*,²⁴ *נֶחֱם* *ten times plene*,²⁵ *נֶחֱם* *ten times plene*.²⁶ The same is the case with the twenty-four instances of *plene* in the singular, which have no parallel in the whole Bible; as *נֶחֱם* [Gen. xli. 8], *נֶחֱם* [Deut. xiii. 8], *נֶחֱם* [Judges xvi. 21], &c., upon each one of which there is a Massoretic remark.²⁷ The word "יִשְׁלַב" is

²¹ The three instances in which *נֶחֱם* is *plene* are, Gen. xix. 22, 80 (twice).

²² The two exceptions in which *נֶחֱם* is defective are, Exod. xxvi. 1; Deut. xxviii. 39.

²³ The whole of this passage is vitiated in the ed. Basel, 1539.

²⁴ The four passages in which *נֶחֱם* occurs *plene* are, Gen. xxxix. 6; Isa. xxix. 8; Nahum iii. 12; Ps. xli. 10. They are enumerated in the Massorah marginalis on Gen. xxxix. 6.

²⁵ This is one of the passages which shows how difficult it is to understand the Massoretic language, and how easily one may mistake the meaning of Levita. In reading the above remark, one might be led to suppose that there are only ten instances in the Bible in which *נֶחֱם* is *plene*, whereas there are no less than twenty-three. Levita's remark, however, is explained by the Massoretic annotation on 1 Sam. xxvi. 12, where it is stated that *נֶחֱם* is *plene* in ten places, viz., 1 Sam. xxvi. 12; Isa. xxix. 11; Jerem. xix. 22; Ps. i. 6; xxxvii. 18; lxiv. 9; xc. 11; Ruth iii. 11; Esther iv. 14; Nehem. x. 29; adding *נֶחֱם* *דָּרָה קְדוֹלָה וְשֵׁלִי דָרָה*, "throughout the twelve minor Prophets, Chronicles, Ecclesiastes, and Proverbs, it is likewise *plene*;" which is omitted by Levita.

²⁶ The ten instances in which *נֶחֱם* is *plene* are, Judges xv. 19; Isa. vi. 4; xl. 3; xlv. 3; lxiv. 6; Amos v. 8; Habak. ii. 2; Ps. xlii. 8; 1 Chron. ix. 19; 2 Chron. xxxi. 14. They are given in the Massorah finalis under the letter *Kaph*, p. 56 a, cols. 3 and 4.

²⁷ The twenty-four, or rather twenty-five, words written *plene*, which have no parallel, are as follows:—

occurs seventeen times *plene*;¹⁶ *אוֹרֶךְ* "seventeen times *plene*;"¹⁷ on *אוֹרֶךְ* *thee*, fem., "sixteen times *plene*;"¹⁷ on *אוֹרֶךְ* *me*, "twenty-seven times *plene*;"¹⁸ on *אוֹרֶךְ* *them*, "thirty-nine times *plene*" in the Pentateuch, and the sign of it is "for it is full [= *plene*] of dew [מל = 39]."¹⁹ The Massorites have also counted the *plene* of the word *אוֹרֶךְ* *them*, in each book of the Bible, except Jeremiah and Ezekiel, where they have counted the *defectives*, because they are the fewer; and they likewise tell us that *אוֹרֶךְ* *her*, occurs twelve times.²⁰ But the nouns, with the tone on the penultima, are mostly *defective*; as *חֹדֶשׁ* the new moon, *קֹדֶשׁ* holiness, *אֹהֶל* tabernacle, *אֶרֶץ* area, &c., &c. On *קֹדֶשׁ* holiness [Dan. xi. 81], the Massorites remark, "there is no parallel case of *plene*." The meaning of the expression *לית*, I shall explain in the Third Part, denominated *The Broken Tables*. The word *שׁוֹבֵךְ* thick [2 Sam. xviii. 9] is also *plene*; and besides these, there are almost no *plenes* in this form of the noun.

Jerem. xviii. 10; xxxvii. 15; Ezek. xvii. 17; xliii. 20; Hos. x. 6; Mal. i. 12, 13; iii. 22; Ps. xviii. 1; lvi. 1; lxxvii. 8; ci. 5. They are confusedly enumerated in the Massorah finalis, p. 13 b, col. 2, with the remark, that throughout the books of Joshua and Judges it is likewise *plene*, with the exception of two passages.

¹⁶ The seventeen instances in which *אוֹרֶךְ* masculine, occurs *plene* are, Gen. xvii. 2; xx. 6; xl. 19; xli. 39; Exod. ix. 15; xxv. 9, 22; xxxii. 10; Deut. ix. 14; 2 Sam. xxiv. 24; Ezek. ii. 3, 4; iii. 27; xxix. 5; xxxviii. 4, 17; Ps. xxv. 5. They are enumerated in the Massorah finalis, p. 13 b, col. 3.

¹⁷ The seventeen instances in which *אוֹרֶךְ* feminine occurs *plene*, are Gen. xxxix. 9; Numb. v. 21; Judg. xiv. 15; Jerem. ii. 35; xi. 17; xxx. 14; Ezek. xvi. 4, 39, 40, 57, 59, 60; xxii. 14, 15; xxiii. 25, 29. They are enumerated in the Massorah finalis, p. 13 b, cols. 3 and 4.

¹⁸ The twenty-seven passages in which *אוֹרֶךְ* is *plene*, are Deut. xxxii. 51; Judg. x. 18; Isa. xxxvii. 6; liv. 15; lvii. 11 (twice); lviii. 2; Jerem. iv. 22; v. 22; ix. 5, 23; xiii. 5, 25; xvi. 11; xx. 11; xxv. 6; xxxi. 34; xxxvii. 18; Ezek. vi. 9; xxiii. 35 (twice); xl. 8; Ps. xxxi. 6; Esth. v. 12; Lament. iii. 2; Nehem. vi. 14. They are given in the Massorah finalis, p. 13 b, col. 8, with the remark that *אוֹרֶךְ* is also *plene* throughout the books of Joshua and Judges, except in two instances.

¹⁹ The thirty-nine passages in which *אוֹרֶךְ* is *plene* in the Pentateuch are as follows: Gen. xli. 8; xlix. 28, 29; l. 21; Exod. xiv. 9; xix. 3; Levit. x. 2; xiv. 51; xv. 10, 29; xvii. 5; xxii. 16; xxiii. 48; xxiv. 6; xxv. 55; Numb. iv. 12, 18, 23, 49; v. 4; vi. 20; vii. 8, 5, 6; xxv. 4, 17; Deut. iii. 6, 28; ix. 28; x. 15; xii. 29; xviii. 12, 13; xxvi. 16; xxvii. 26; xxxi. 7, 10. They are most confusedly enumerated in the Massorah finalis, p. 13 b, col. 4, to page 14 a, col. 1. The mnemonic sign מל נכלא מל, *for my head is filled with dew*, from *Song of Songs* v. 2, is exceedingly ingenious and beautiful. The force of it will be understood, when it is remembered that the word ראש head, is figuratively used for the Law, or the Pentateuch, and is so rendered by the Chaldee Paraphrasts on *Song of Songs* v. 11; that the word נכלא, full, is exactly the expression for *plene*; and that the numerical value of the word מל, dew, is 39.

²⁰ The twelve passages in which *אוֹרֶךְ* occurs *plene* are, Numb. xxii. 33; xxx. 9; 1 Sam. xiv. 27; 2 Sam. xiii. 18; Isa. xxvii. 11; xxviii. 4; xxxvii. 26; Jerem. xxxii. 31; xxxiii. 2; Hosea iv. 19; Malachi. i. 13; Ps. xxvii. 4. They are enumerated in the Massorah marginalis on Numb. xxii. 33, with the remark that *אוֹרֶךְ* is also *plene* throughout the books of Joshua, Judges, and Ezekiel, with the exception of three passages.

SECTION III.—There is no triliteral noun to be found, the first syllable of which has *Cholem* with the *mater lectionis Vav*, except when the accent is on the ultima, since, in those which have the tone on the penultima, the *Cholem* in the first syllable is generally without the *mater lectionis Vav*. *Plenes*, for example, are עולם *eternity*, פֶּלֶךְ *a star*, לוֹט *lot*, אֵפוֹן *a wheel*, אוֹצֵר *a store*, תּוֹלַעַ *a worm*, שׁוֹשַׁן *a lily*. Also, those with *Tzere*; *ex. gr.*, אֵיבֹב *an enemy*, לוֹרֵב *a raven*, שׁוֹרֵק *a vine*. These are generally *plene*; the *defectives* are but few, as לָעֵלָם *for ever*, which occurs 18 times *defective*;¹¹ לוֹט *lot*, 4 times *defective* in this form;¹² חֶסֶם *seal*, 7 times *defective* in this form;¹³ אֵיבֹב *enemy*, three times *defective* in this form.¹⁴ I shall acquaint thee with the meaning of בְּלִישְׁנָה, in this form, in Part ii., Section ix.

Moreover, nouns derived from irregular verbs, the first radical of which is *Jod*, and which have an additional *Mem* or *Tav*, are generally *plene*; as תּוֹרָה *law*, תּוֹשֵׁב *an inhabitant*, מוֹצֵא *a going out*, מוֹרָא *fear*, מוֹעֵד *appointment*, מוֹפֵת *a miracle*, &c., &c. The *defectives* are exceedingly few. But the pronouns אֹתוֹ *him*, אֹתָךְ *thee*, אֹתִי *me*, אֹתָם *them*, אֹתָהּ *her*, though they have the tone on the ultima, are generally *defective*. Hence, because these are the majority, therefore the *plenes* are enumerated, and not the *defectives*. Thus, on אֹתוֹ *him*, it is remarked, "it occurs twenty-four times *plene*;"¹⁵ on אֹתָךְ *thee*, "it

¹¹ The eighteen instances in which לָעֵלָם occurs *defective* are as follows:—Gen. iii. 22; vi. 3; Exod. iii. 15; xv. 18; xxi. 6; xxxi. 17; xxxii. 13; Levit. xiv. 46; Deut. v. 26; xxxii. 40; 1 Kings i. 31; ii. 33; ix. 5; x. 9; Ps. xlv. 18; lxxv. 10; xcii. 9. Though the word in question is marked in each of these passages as *defective*, we could not find the entire list anywhere enumerated in the Massorah. On Exod. iii. 15, and Ps. xlv. 18, the Massorah marginalis remarks that a list of the eighteen instances is given in the Massorah on Ps. lxxv. (לְעֵלָם י"ח נִסְתֵּר בְּהַלְלֵים סִימָן ע"ה). On Ps. lxxv., again the Massorah marginalis remarks that the eighteen instances are enumerated in the Massorah finalis, under the letter *Ajin Vav* (ו'') (לְעֵלָם י"ח חֲסֵר וס' בִּסְט רִבְעָא נִסְתֵּר ע"ה); and on examining the Massorah finalis, to which we are referred again, we find that it simply states י"ח נִסְתֵּר ע"ה (לְעֵלָם י"ח חֲסֵר וס' בִּסְט רִבְעָא נִסְתֵּר ע"ה). "The word לָעֵלָם occurs eighteen times *defective*, and the passages are given in the Massorah marginalis on Ps. lxxv." Comp. p. 49, col. 2.

¹² The Massorah marginalis on Levit. xvi. 8 gives the four instances in which לוֹט is *defective*, as follows:—Levit. xvi. 8; Numb. xxxvi. 3; Judg. i. 8; Dan. xii. 18; including, as it will be seen, the plural לוֹטִים.

¹³ The seven instances in which חֶסֶם is *defective* are as follows:—Gen. xxxviii. 18, 25; Exod. xxviii. 11, 36; xxxix. 14; 1 Kings xxi. 8 (twice). They are enumerated in the Massorah marginalis on Exod. xxxviii. 11.

¹⁴ The three passages in which אֵיבֹב occurs *defective* are, 1 Sam. xviii. 29; Jerem. vi. 25; xv. 11. They are given in the Massorah marginalis on 1 Sam. xviii. 29.

¹⁵ The twenty-four instances in which אֹתוֹ occurs *plene* are as follows:—Josh. xxiv. 4, 14, 22; 1 Sam. xii. 24; 2 Kings i. 15 (twice); iii. 11, 12, 26; viii. 8; ix. 27; x. 16;

defective; ⁷ **שָׁלוֹם** *peace of*, eight times *defective*; ⁸ **זִכְרוֹן** *remembrance of*, three times *defective*.⁹ There are, again, a few words which are always *defective*, for which reason the Massorites did not consider it necessary to mark them as *defective*, as **קָטָן** *small*, **כֹּחַ** *very power*. About **לֹא** *not*, and **כָּל** *all*, I shall speak¹⁰ in Section viii., if God permit.

As to the *plenes*, about which I treated above, and their like, when they occur with the feminine, they too generally continue *plene*, as **רְחוֹקָה** *far*, **קְרוֹבָה** *near*, **גְּדוֹלָה** *great*, &c.; but the reverse is the case with plurals, both masculine and feminine, because they are generally *defective*, as **גְּדוֹלִים** *the great*, *mas.*, **קְדוֹשִׁים** *the holy*, *mas.*, **זְבָרִים** *the strong*, *mas.*, **רְחֹקִים** *the near*, *mas.*, **גְּדוֹלוֹת** *the great*, *fem.*, **קְרוֹבוֹת** *the near*, *fem.*, **רְחוֹקוֹת** *the far*, *fem.* This is because there are two quiescents following each other in these words, as I shall explain in its proper place, in Section viii. Thus, also, every *Cholem* which stands before **ת** in the feminine plural is according to rule *plene*, because it ends the word; as **הַפְּרוֹת הָרָקוֹת וְהָרָעוֹת**, *the lean and ill favoured kine* [Gen. xli., 20]; **לְרִשְׁחוֹת וּלְמַכְפָּחוֹת וּלְאִפּוֹת**, *to perfumers, butchers, and to bakers* [1 Sam. viii. 18]. The same rule obtains in all the plurals and participles, both active and passive; as **פּוֹקְדוֹת**, and **פּוֹקְדוֹת**, as well as in the participles of all the conjugations, examples of which need not be adduced. All feminine plurals, however, which have no *Vav*, the Massorites marked as *defective*. Thus, for instance, **בָּתוּלוֹת** *virgins*, [Esther ii. 2]; and the participles **הוֹלֵכֹת** *they are coming down* [Exod. ii. 5]; and **יוֹשֵׁבֹת** *they are sitting* [1 Kings iii. 17]. About the participles passive, I shall speak in its proper place, in Section vii., and I shall also discuss all this in the Section on the two quiescents, which is Section viii.

בָּרַךְ נ' חסידים, שָׁלוֹם ה' חסידים וְזָן נ' חסידים; וְיֵשׁ מַעֲמִים הַבָּאִים לְעוֹלָם חַסִּידִים, לִכְן אֵין צוּרֵךְ לַמַּסּוֹר עֲלֵיהֶן חֶסֶד, כְּמוֹ קָטָן, קָדָשׁ, מַלְּא, וְעַל מַלְּא לֹא יִקָּל אֲדַרְבֵּי בְּדַבּוֹר ה' אִי"ה:

וְהַמַּלְאִים שֶׁבְּרַחֲבֵי לַעֲלִי וְדוּמָהָם, כְּשֶׁבָאִים עִם ה' הַנִּקְבָּה נ"כ רֹבֵן מַלְאִים, כְּמוֹ גְּדוֹלָה, קְרוֹבָה, רְחוֹקָה וְדוּמָהָם, וְהַרְבּוֹת הֵם לַהֲפֹךְ, כִּי רֹבֵן חַסִּידִים, כְּמוֹ גְּדוֹלִים, קְדוֹשִׁים, זְבָרִים, קְרוֹבִים, רְחוֹקִים, גְּדוֹלוֹת, קְרוֹבוֹת, רְחוֹקוֹת, וְחַד בְּעַבְדוֹ שֵׁשׁ בָּהֶן ב' נִדְוִין רְצוּפִין, כְּאִשֶּׁר אֲבֵאָר בְּמַקּוֹמוֹ, בְּדַבּוֹר ה'; וְכֵן כָּל חוֹלָם הַבָּא לִפְנֵי תי"ו לְשׁוֹן רַבּוֹת דִּינוֹ לְהוֹת מַלְא, בְּעַבְדוֹ שְׂחִיא בְּמִקֵּץ הַמַּלְא, כְּמוֹ הַשִּׁיחַ הַקָּדוֹת וְהָרָעוֹת, וְלִקְחוֹת הַשְּׂפָחוֹת הָאִשָּׁוֹת, וְכֵן דִּין כָּל לְשׁוֹן רַבּוֹת בְּבִינּוּנִים, וּבְמַעֲשִׂיָּם, כְּמוֹ מוֹקְדוֹת, קְדוֹדוֹת, וְכֵן בְּכָל הַבִּינּוּנִים מִכָּל הַנּוֹדוֹת, וְאֵין צוּרֵךְ לַהֲבִיא עֲלֵיהֶן רֵאיוֹת, וְכָל לְשׁוֹן רַבּוֹת שְׂחִיא בְּלִי וי"ו נִמְסַר עֲלֵיו חֶסֶד, כְּמוֹ נִשְׁחַל שְׂחִיא מִרְאָה (אֲסַת ב'), וּבְבִינּוֹת וְנַעֲרֻתָהּ הוֹלֵכֹת, יוֹשֵׁבֹת בְּבֵית אֶחָד, וּבְמַעֲשִׂיָּם אֲדַרְבֵּי בְּמַקּוֹמוֹ בְּדַבּוֹר ז', וְעוֹר אֲדַרְבֵּי בְּכָל אֵלֶּה בְּדַבּוֹר שֶׁל ב' נָחִים שְׂחִיא הַדְּבַר חֲשִׁמִּי:

⁷ The three instances in which **בָּרַךְ** is *defective* are, Gen. x. 8, 9; Deut. x. 17. They are given in the Massorah marginalis on Gen. x. 8.

⁸ The Basel edition states that there are three instances in which **שָׁלוֹם** is *defective*; but this is evidently a mistake, for there are eight, as follows:—Gen. xxxvii. 4; 1 Sam. xvi. 4; 1 Kings ii. 5, 6; v. 26; Jerem. xv. 5; Ezek. xiii. 16 (twice). They are enumerated in the Massorah marginalis on Gen. xxxvii. 4. The Sulzbach edition omits **שָׁלוֹם** altogether, and substitutes for it **אֵין**.

⁹ The three passages in which **זִכְרוֹן** is *defective* are, Exod. xxviii. 12 (twice), 29.

¹⁰ The Sulzbach edition erroneously inserts **אֲדַרְבֵּי** *about them*, after **אֲדַרְבֵּי** *I shall speak*.

as I shall explain in the following section. Upon these *plenes* there was no necessity to remark that they are *plene* because they are the most frequent, as I have stated in the preceding Section.

Know that just as nouns are generally *plene*, so verbs are generally *defective*. Thus, for example, the word **מִסְפָּר**, *number*, whereon the Massorites remark "it occurs four times—twice *plene* and twice *defective*," viz.: "Number all the first-born" [Numb. iii. 40], and "Number the children of Levi" [*ibid.* iii. 15], both of which are *defective*, because they are verbs; whilst "Against the inhabitants of Pekod" [Jer. l. 21], and "Pekod and Shoa" [Ezek. xxiii. 28], are *plene*, because they are proper names. Thus, also, the future tense, as **אֶמְסַר**, *I shall number*, and **יִמְסַר**, *he shall number*, &c., which is generally *defective*, the Massorites have not noted as *defective*, because it is mostly so. And even verbs in

which the second letter is quiescent, because the middle-stem letter is *Vav*, as, for instance, **יָשָׁב** *he shall return*, **תָּשָׁב** *thou shalt return*, **אָבָא** *I shall come*, **יָבָא** *he shall come*, **תָּבָא** *thou shalt come*, **נָבָא** *we shall come*, since these are generally *defective*, the Massorites counted the *plenes*.

Take, for example, nouns, the last vowel of which is *Cholem*, as **גָּדוֹל** *great*, **כְּבוֹד** *honour*, **קָדוֹשׁ** *holy*, **שָׁלוֹם** *peace*, **רָחוֹק** *far*, **לַיְלָה** *night*, **תְּהוֹם** *deep*, **צָפוֹן** *north*, **דָּרוֹם** *south*, **גָּבוֹר** *strong*, **הָאֵס** *hades*, **חַמּוֹר** *an ass*, as well as nouns which have an additional syllable, either at the beginning or end, as **מְזֻמֹּר** *a song*, **אֲשָׁכּוּל** *cluster*, **זִכְרוֹן** *remembrance*, **שִׁעָזוֹן** *madness*, **עִוְרוֹן** *blindness*, **תַּמְהוֹן** *terror*, &c., and those in which the *Vav* is the radical, as **מְכוֹן** *a place*, **מְעוֹן** *a dwelling*, **מִלּוֹן** *an inn*; on all the above, and the like, the Massorites did not remark *plene*, because they are generally so written, but they counted the *defectives*, as **קָדוֹשׁ**, *holy*, occurs thirteen times *defective*;⁵ also when it is in the construct, as **קִדְשׁ** occurs three times *defective*;⁶ **גָּבוֹר** *strong of*, three times

⁵ The thirteen instances in which **קָדוֹשׁ**, *holy*, occurs as *defective* are as follows:—Exod. xxix. 31; Levit. vi. 9, 19, 20; xxi. 7, 8; xxiv. 9; Numb. vi. 5, 8; Deut. xxvi. 19; Ezek. xlii. 18; Nehem. viii. 9, 11. They are enumerated in the Massorah marginalis on Exod. xxix. 31.

⁶ The three instances in which the construct **קִדְשׁ** is without *Vav* are, Ps. xlii. 5; lxx. 5; Isa. xlix. 7. They are mentioned in the Massorah marginalis on Ps. lxx. 5.

☞ Know that most of the words with *Cholem* in the Scriptures want the *mater lectionis Vav*. Still, the Massorites have not marked as *defective* every word with *Cholem* which has not the *Vav*; nor have they marked as *plene* every word with *Cholem* which has the *mater lectionis Vav*; but they have only noted those words as *defective* which generally have *Cholem* with the *Vav*, but which, in a few instances, occur without *Vav*; as I shall explain hereafter. The same is the case with the words which generally have *Cholem* without *Vav*; when these occur with *Vav* the Massorites have marked them *plene*.⁴

☞ The general rule is, that in the case of all the words which occur more as *plene* than *defective*, the Massorites enumerated the *defective*; and whenever the *defectives* are more frequent than the *plenes*, they enumerated the *plenes*, as I shall explain in the following Section. Know, moreover, that the vowel-point is never altered because of its being *defective* or *plene*, except in the case of the *Shurek* with *Vav*, which is changed into *Kibutz* of the lips, as I shall explain in Section iv.

☞ Know, also, that the meaning of the word is never changed because of *defective* and *plene*. Hence it is that there is never *Keri* and *Kethiv* with respect to *defective* and *plene*, as I have already stated in the Introduction. Know, likewise, that there is a difference between the simple word *defective*, marked on a certain word, and the Massorites saying, *and defective*, with the *Vav* conjunctive, as well as between the simple *plene* and *and plene*. This I shall explain in Part ii., Sect. viii. I shall there also explain the import of the phrases, '*entirely plene*,' '*entirely defective*,' as well as the meaning of '*partly plene and partly defective*,' and '*partly defective and partly plene*.'

SECTION II.—There is no noun to be found in the whole Bible, with *Cholem* as the last vowel, which is not written *plene*, with the *mater lectionis Vav*, except in a few instances which deviate from this rule,

דע כי רוב החולם שבמקרא חסר וי"ו המשוך, אך לא על כל חולם שהוא בלי וי"ו כתבו חסר, גם לא על כל חולם שהוא עם חו"ו כתבו מלא, רק המלות שדרכן לבא בהן החולם עם חו"ו על חרוב, כאשר אבאר אח"כ, כשיבואו בלי וי"ו או נמסר עליהן חסר, וכן המלות שדרכן לבא בהן החולם על חרוב בלי וי"ו, כשיבאו עם חו"ו, נמסר עליהן מלא:⁴

והכלל כל מלין שהמלאים מרובין על החסרים, הם מונין את החסרין, וכשהחסרין מרובין על המלאים, הם מונין את המלאים, כאשר אבאר בדיבור שאחר זה, ויש לך לדעת שלא השתנה נקודה מהנקודות בעבור חסר או מלא לעולם, רק השווק עם חו"ו ישתנה לקבוק שפחים, כאשר אבאר בדבר הרביעי: ודע גם כן שלא השתנה הוראת המלה בעבור חסר ומלא לעולם, לכן לא יבא קרי וכתב מענין חסר ומלא לעולם, כמו שכתבתי בהקדמת, ויש לך לדעת שיש הפרש בין אדם על מלה אחת חסר, ובין אדם חסר עם וי"ו השימוש, ובין בין מלא ומלא, וזה יתבאר לך בלוחות שניות במאמר ח', וגם יתבאר בו ענין מלא דמלא, או חסר דחסר, וכן ענין מלא חסר, או חסר מלא: הדבור השני: לא ייחל לך שם בכל המקרא שיהיה תנועתו האדונית חולם שאינו כתוב מלא עם חו"ו, חוץ ממקמים יוצאים

⁴ The whole of this sentence is transposed in the Sulzbach edition.

SECTION IX. treats on words which have a quiescent *Aleph*, either expressed or not, and which are called 'with audible *Alephs*,' or 'without audible *Alephs*.'

SECTION X. treats on words, the final *He* of which is either *plene* or *defective*, and are called *Maphkin He*, consisting of four kinds.

END OF THE CONTENTS OF THE
FIRST PART.

סליקו הסימנים מהלוחות
הראשונים:

SECTION I.—I, Elias Levita, the author, have already explained, in my *Poetical Dissertation*,² the law of the letters יהו"א, which prolong the syllables, and are quiescent; for their nature is to be quiescent in the middle and end of the word, as well as to indicate the five long vowels, respecting which I have given the mnemonical sign, "Good Elijahu."³ Now, there ought properly to be one of the letters אה"י after every long vowel. Thus, after *Kametz* in the middle of the word there ought to be a quiescent *Aleph*, and at the end of the word *Aleph* or *He* quiescent; after *Chirek* and *Tzere* there ought to be a quiescent *Jod*; and after *Cholem* and *Shurek* a quiescent *Vav*. But they do not generally occur so in the Scripture, and it is these which the Massorites call *defective*, and whenever they do occur they are denominated *plene*.

☞ Know that the import of most of the *defectives* and *plenes*, which the Massorites have marked as such, is about the quiescent *Vav* and *Jod* in the middle of the word, *Var* after *Cholem* and *Shurek*, and the *Jod* after *Chirek* and *Tzere*; and that in only few cases did they remark *plene* and *defective* upon *Aleph* and *He*, as I shall explain hereafter. I shall begin with the absence of the *Vav* at the *Cholem*, for this occurs most frequently, and say—

² For a description of this grammatical work, see above, p. 13, &c.

³ It will be seen that in this mnemonical sign, אֵלִיָּהּ הַטוֹב, *good Elijahu*, are contained all the five vowels, (viz., a, e, i, o, u,) both in the original Hebrew and in its English equivalent. The discussion of this subject, to which Levita refers, is to be found on p. 36 of the *Poetical Dissertation*, ed. Prague, 1793.

הדבור התשיעי בביאור המלות שיש
בן אלף טח כתובה או כשאינה כתובה,
וקראו לחן מסקין אלף או לא מסקין אלף:

הדבור העשירי בביאור המלות שתבוא
בן הה"א בסוף חסר או מלא, וקראו לה
מסקין ח"א, וכן של ד' מינין:

הדבור הראשון: אנכי אליהו הלוי
המחבר כבר בארתי בפרק שירה² דין
אותיות יהו"א, שהם אותיות המשך חנות,
כי בן דרכם לנוח באמצע המלה ובסופה, והן
מודות על חמש הנזועות הנדלות, אשר נחתי
סמנם אליהן טוב³, והנה היה מן הדאורי
לדיות אחד כל הנזעה גדולה אחת מאותיות
אה"י, דחינו אחד הקמץ שבאמצע המלה
היה ראוי אלי"ף נחה, ושבתוף המלה אלי"ף
או ה"א נחה, ואחד הדיק והצירי יו"ד נחה,
ואחד החולם והשורק ה"ו נחה, והנה על
הדוב לא יבאו במכרוב, והם שקראו בעלי
המכרת חסרים, וכאשר יבאו במכנתב קראו
להם מלאים:

ידע כי חקק רוב החסרים וחמלאים
שעליהם כתבו בעלי המסרת הם חו"ו וחיו"ד
הנחם באמצע הדיבה, חו"ו אחד החולם
השורק, וחיו"ד אחד הדיק והציר, ועל
המקם כתבו מלא או חסר על הא"ף והה"א,
כאשר באר אה"ב, ואחדל בחסדי חו"ו עם
החולם כי הם הדכים ואומד:

FIRST PART.

לוחות ראשונות:

SECTION I. treats on *defective* and *plene* in so far as they relate to the *matres lectiones Vav* after *Cholem* and *Shurek*, and *Jod* after *Chirek* and *Tzere*.

SECTION II. treats on the passages wherein the *Vav* is absent after the *Cholem* in verbs and nouns, and the difference between them.

SECTION III. treats on nouns which are *Milra* and have a *Vav plene* after the *Cholem* on the top, and those which are *Milra* and have not the *Vav*; as well as of all the *Cholems* of the participle *Kal*, which are generally defective, and most of the plurals feminine which have a *Vav* at the end.

SECTION IV. treats on the absent *Vav* of the *Shurek*, and on the *Kibutz* being substituted in its place.

SECTION V. treats on all the words which have a long *Chirek*, i. e., *Chiruk* with a *Jod*, having mostly *Jod*; and on those words which have *Cholem*, being mostly defective of *Vav*.

SECTION VI. treats on the quiescent *Jod* after the *Tzere* and *Segol*, as well as on the quiescent *Jod* after the *Kametz* of the third person.

SECTION VII. treats on the *plene* and *defective* of monosyllabic words, being small words.

SECTION VIII. treats on the Massoretic marks, or words, which have two or three quiescents, some being *plene* and some *defective*,¹ or all being *plene* or all *defective*.

הדבור הראשון בביאור שעיקר חסר ומלא לא נאמר רק על וי"ו הנחה אחר החולם והשורק, וחי"ד הנחה אחר החירק וחצרי: הדבור השני בביאור המקומות שחבר בכן חו"ו אחר החולם בפעלים ושמות ודחפוש שביניהן:

הדבור השלישי בביאור שהשמות שהם מלרע הם מלאים וי"ו אחר החולם שבראשם, ואותם שהם מעלי הם חסרים וי"ו, וכל החולמים שבכינוי מבני חקל הם על הדוב חסרים ודוב לשון רבות מלאים וי"ו בסוף: הדבור הרביעי בביאור חירי השורקה, מתי היא חכרה ובא תחתיה קבוץ שפחים: הדבור החמישי בביאור כל חיבה ששייך בה חירק גדול, ר"ל חירק עם יו"ד היא על הדוב מלאה יו"ד, ודחיבה ששייך בה חולם היא על הדוב חסרה וי"ו:

הדבור השישי בביאור חיר"ד הנחה הבאה אחר הצרי הסגול, וכן יו"ד נחה הבאה אחר קמץ לכינוי הנכחד:

הדבור השביעי בביאור המלות המלאים והחסרים שהם של תנועה אחת, דהיינו כלות ועדות:

הדבור השמיני בביאור איך נאמר על מלה שיש בה כ' או נ' נחים קצתן מלאים וקצתן חסרים, או כולן מלאים או כלן חסרים:

¹ The Sulzbach edition rightly inserts חסרים וקצתן חסרים, and some being defective, which has dropped out from the ed. Basel, 1539.

However, I have noticed that he only explains the words which occur two, three, four, or five times, but not more. Now what is to be done with those which occur from ten, twenty, to a hundred times, &c. ? As for instance, *בְּעֵינַי*, in the eyes of, which occurs 189 times ; *רֹאשׁ*, head, which occurs 151 times. How is it possible to assign a reason for all these ? But the words of the Law are like a hammer, which breaks the rock and divides it into many pieces, since the Law may be interpreted in seventy different ways. Herewith the Introductions are completed, by the help of Him who creates souls, and in whose name I shall commence the Treatise itself, and explain each one of the ten sections on *plene* and *defective*, their laws and regulations ; and the contents thereof are as follows :—

was born in Germany, circa A.D. 1280, and died A.D. 1340. The Commentary to which Levita refers is an exposition of the Pentateuch, and interprets the sacred text according to the hermeneutical rules called *קַמְצָא*, reducing every letter of a word to its numerical value, and explaining it by another word of the same quantity. The great value of this Commentary consists in its explanations of the Massoretic notes. The portion which treats on the Massorah has been detached from the general Commentary, and published separately in most of the Rabbinic Bibles. Comp. Kitto's *Cyclopædia*, s. v. JACOB B. ASHERI.

words in their proper sequence. Thus, on *נָסֹב* [Gen. xviii. 7], the marginal remark is, *it occurs five times with Kametz*, and the sign thereof is, in Aramaic, "*an excellent youth ran and found wisdom*," which is not according to the regular order: since *youth* is taken from "*the youth Samuel*" [1 Sam. ii. 26]; *excellent*, from "*Saul the chosen*" [1 Sam. ix. 2]; *run*, from "*unto the herd he ran*" [Gen. xviii. 7]; and *he found*, from "*and they found pasture*" [1 Chr. iv. 40]; and *wisdom*, from "*they increased wisdom*" [1 Kings x. 7].

As a rule, most of the remarks of the Massorites relate to the words and things which are liable to be mistaken. Thus, on *רוּחַ אֱלֹהִים*, and *the Spirit of God*, the remark is *רוּחַ יְהוָה*, *the Spirit of Jehovah*. The same is the case with the remark on *וַיְהִי*, and *it shall be*, "*it occurs thirty-two times*,"¹²² as in all other places it is *וַיְהִי*, and *it came to pass*; and so in numerous other instances. Thus, also, they did not put down the word *לִית*, *not extant*, except in the case of those words which might be mistaken, as on *וַתֵּרָאֶה*, and *it shall be seen*, it is remarked *לִי, no parallel*; on *יֵאָכֵל*, *it shall be eaten*, it is remarked, *it occurs twenty-three times*; ¹²³ on *וַיָּבֹאוּ*, and *they shall come*, it is noted, *it occurs seven times*.¹²⁴ But in cases of words which are not liable to be mistaken, such as *מִרְחָפֶת*, *hovering*, or *יָקְוּ*, *let them be gathered*, or *וּלְמִשּׁוֹל*, and *to rule*, or *הַרְקִיעַ*, *the firmament*, &c., &c., these they have not marked with *לִית*. Mostly, however, they noticed the words which in some places have the *Vav* prefix, and in others have

דבור על אופניו, והמשל נסוב ח' ומסבחו
והו' הבקר רץ, הנער שמואל, ושמו שאל
בזול, הומתו חמנו, וימצאו מרעה, וימטונו
בלשון ארמי, מליא בחוריא דמו ויאשכו
חכמתו, ולפי חסד חזו כך הוא, שמואל,
שמואל וידא ר"ח מלכים:

והכלל כי רוב דבריהם אינם אלא
במלות וענינים דאיכא למחש ולמא אחי
למסעי; כגון ורוח אלהים (בראשית א')
ח' וי' כי כל שאר רוח יהוה, וכן ויד' ל"ב
כי כל שאר ויהי, וכלאה רבות מאד, וכן
לא כתבו לית אלא על מלות דאיכא למחש,
כגון ותרעה ל', יאכל כ"ג, תבוא ו',
אבל במלות שאין לחוש למעות בהן, כגון
על מרחפת לא כתבו לית, וכן על יקוו,
ולמשול. הרקיע (בראשית א') וירמיהו
שאין למעות בהן לא כתבו לית, ועל הרוב
חשו על מלות שיש בהן וי"ו שמושי בראש

רוח, it occurs eight times,¹²¹ for in all other passages it is *רוּחַ יְהוָה*, *the Spirit of Jehovah*. The same is the case with the remark on *וַיְהִי*, and *it shall be*, "*it occurs thirty-two times*,"¹²² as in all other places it is *וַיְהִי*, and *it came to pass*; and so in numerous other instances. Thus, also, they did not put down the word *לִית*, *not extant*, except in the case of those words which might be mistaken, as on *וַתֵּרָאֶה*, and *it shall be seen*, it is remarked *לִי, no parallel*; on *יֵאָכֵל*, *it shall be eaten*, it is remarked, *it occurs twenty-three times*; ¹²³ on *וַיָּבֹאוּ*, and *they shall come*, it is noted, *it occurs seven times*.¹²⁴ But in cases of words which are not liable to be mistaken, such as *מִרְחָפֶת*, *hovering*, or *יָקְוּ*, *let them be gathered*, or *וּלְמִשּׁוֹל*, and *to rule*, or *הַרְקִיעַ*, *the firmament*, &c., &c., these they have not marked with *לִית*. Mostly, however, they noticed the words which in some places have the *Vav* prefix, and in others have

¹²¹ For these eight instances, see p. 139, note 117.

¹²² The thirty-two instances in which *וַיְהִי* occurs with *Vav* conjunctive, in all other instances being with *Vav* conversive, are as follows:—Gen. i. 6; ix. 26, 27; Exod. ix. 22; x. 21; xviii. 19; Deut. xxxiii. 6; 1 Sam. x. 5; xx. 13; xxviii. 22; 2 Sam. v. 24; xviii. 22, 23; 1 Kings xiii. 33; xiv. 5; xxi. 2; 2 Kings ii. 9; Jerem. xiii. 10; Hos. xiv. 7; Amos v. 14; Micah i. 2; Malachi iii. 10; Ps. ix. 10; lxxxi. 16; xc. 17; civ. 20; Ruth iii. 4; iv. 12; 1 Chron. xiv. 15; xxii. 16; 2 Chron. xviii. 12; xix. 11. They are enumerated in the Massorah finalis, under the letter *He*, 23 a, col. 2.

¹²³ The remark in the Basel and Sulzbach editions, that *יָאָכֵל*, Niphal future, 3rd person singular, "occurs seventeen times (י')," is surely a mistake, since the word in question occurs twenty-three times, as follows:—Gen. vi. 21; Exod. xii. 16, 46; xiii. 8, 7; xxi. 28; xxix. 34; Levit. vii. 6, 15, 16 (twice), 18, 19, xi. 34, 41; xvii. 13; xix. 6, 7, 23; xxii. 30; Numb. xxviii. 17; Deut. xii. 22; Ezek. xiv. 21. They are thus given in the Massorah finalis under the letter *Aleph*, p. 6 d, col. 2.

¹²⁴ The seven instances in which *וַיָּבֹאוּ* occurs with *Shera* under the *Vav*, called *Raphe* in the Massorah, are as follows:—Exod. xiv. 16, 17; Deut. x. 11; Josh. xviii. 4; Is. xiii. 2; Jerem. iii. 18; Ezek. xxxiii. 31. In all other passages the *Vav* has *Pattach*, which in the language of the Massorah is called *Dagesh*.

and Aaron, refer to the marginal remark י"ב, "it occurs twelve times."¹¹⁹ Sometimes two circles are placed on one word, referring to two separate Massoretic remarks in the margin. Thus, פָּחַטוּ, *from sinning*, one circle refers to ג', "it occurs three times," and the other to "it is one of the five words in the Pentateuch wherein א is deficient."¹²⁰

Notice, also, that when the total number of times that a certain word occurs in the Bible is stated, the words themselves are never quoted, but the beginning of the respective verses in which these words occur are given. Thus, on לאור [Gen. 15], the marginal remark is, "It occurs seven times, and the sign thereof is 'God called' [Gen. i. 5]; 'and I will bring the blind' [Is. xlii. 16]; 'the just Lord' [Zeph. iii. 5]; 'therefore it is for' [Is. lix. 9]; 'the indignation of the Lord' [Micah. vii. 9]; 'with the light He shall rise' [Job xxiv. 14]; 'He discovereth deep things'" [Job xii. 22]. All these are the beginnings of the verses in which the expression לאור occurs. Sometimes the Massoretic sign on the text is in Aramaic. Thus, on לאור in question, the sign is in Aramaic, "the blind man cried, intending to go out by night, and he rose in the morning."

On comparison, it will be found that this sign refers to each of the seven verses quoted above. When, however, the commencing words of a verse are of frequent occurrence, such as ויהי, and it came to pass, וזה, and it was, וידבר, and he spake, ויאמר, and he said, &c., two or three of the principal words in the verse are selected for the sign, and not the very word which commences the verse. But this is easily understood. Sometimes the order of the verses in the Bible is inverted, to construe an attractive mnemonical sign, by combining the

וידבריהוה אל־משה ואל־אהרן י"ב (שמות ו'), ופסוקים עשו על מלה אחת ב' עגולים, להודיע על ב' ענינים הנרשמים בחוק, כגון מלחמו לי (בראשית כ') ג', והוא חד מן ה' מלין דחסי אלה בתורה, העגול האחד מורה על ה', והשני מורה על ה' מלין החסרים א':¹²⁰

וידע כאשר הביאו סך מנין של מלה אחת, להודיע כמה פסוקים נמצאת במקרא, לא כתבו חברי המלה הזאת ממש, אלא כתבו ראשי הפסוקים אשר נמצאת בהם המלה הזאת, והמשל לאור ג', וסמניהן וקרא אליהם (בראשית א'), והלכתי עורים (ישעיה כ"ב), יהוה צדיק, על כן חזק, ועק יהוה, לאור יקום, מנלה עמקות כל אלה הם ראשי הפסוקים שנמצא בהם לאור, ולפסוקים עשו עליהן סימן בלשון ארמי, כגון על לאור ג', וסמניהן בלשון ארמי צוח סומא וסבר למסך בלילא וקם בצפרא, רוק חמצא חסימן הזה מכון קם ג', הפסוקים הנ"ל, אבל כשיש ר"פ מן מלות מורגלות, כגון ויאמר, וידבר, וזה, וידו דומיהן, לקחו ב' או ג' מלות שהן עקרי המסוק ההוא לסימן, ולא לקחו מלה ראש המסוק ממש, וחזו קל להבין, ועוד שנו לפעמים סדר המפרים של המקרא, כדי לעשות סימן יפה בקשור דברים, דבר

¹¹⁹ The Massorah marginalis on Numb. xix. 1, which also mentions twelve passages wherein וידבר יהוה אל משה ואל אהרן only quotes eleven, viz., Exod. vi. 13; Levit. xi. 1, xiii. 1, xiv. 33, xv. 1; Numb. ii. 1, iv. 1, 17, xiv. 26, xvi. 20, xix. 1.

¹²⁰ The three instances in which חסיה occurs, are Gen. xx. 6; 1 Sam. xii. 23; Ps. xxxix. 2. They are stated in the Massorah marginalis on Exod. xx. 6. The five instances in which Aleph is wanted, are Gen. xx. 6; Numb. xi. 11, xv. 24; Deut. xi. 12, xxviii. 57.

monical signs, the numbers of the words, and the subjects, with great brevity, indicating them by initial letters and *Notaricons*; and this is called the *Massorah parva*, as I shall explain in Part iii., called *The Broken Tables*. Moreover, on the centre of each word whereon they made any Massoretic gloss, they put a circle, referring to what the *Massorah* says respecting it. Thus, for instance, on וַיִּבְרָא, and *he divided*, which occurs three times in the Bible,¹¹⁴ the circle on the top thereof refers to the 'נ' in the margin, or *the three times*. The same is also the case when a word only occurs once; they put a circle on it, referring to the marginal remark, לית or ל = *no other*, as I shall explain in the above-named Part. When the circle is placed between two words, the marginal remark refers to both words thus joined together. Thus, for instance, the circle between ברא^ו אלהים, *God created*, refers to the note in the margin, that "*thrice these words occur joined together*;"¹¹⁵ the circle between פני^ו תהום, *the face of the abyss*, refers to "*it occurs twice conjointly*;"¹¹⁶ and between רוח^ו אלהים, *the Spirit of God*, to "*it occurs eight times conjointly*."¹¹⁷ In the better Codices, the word *conjointly* is omitted, since the verse is understood without it, as I shall explain in the *Second Part*, section vi. When three, four, or five words are joined together for some Massoretic remark, the circle is placed between every two words. Thus, the circles between ואת^ו השמים ואת^ו הארץ, *the heavens and the earth*, refer to the marginal remark ר"ג, "*it occurs thirteen times*;"¹¹⁸ and between וידבר^ו יהוה אל^ו משה ואל^ו אהרן, *and Jehovah spake to Moses*

¹¹⁴ The three instances in which וַיִּבְרָא occurs, are Gen. i. 4, 7; 1 Chron. xxv. 1.

¹¹⁵ The three passages in which ברא אלהים occur conjointly, are Gen. i. 1, ii. 3; Deut. iv. 32.

¹¹⁶ The two instances in which פני תהום occur, are Gen. i. 2; Job xxxviii. 30.

¹¹⁷ The eight passages in which רוח אלהים occur, are as follows:—Gen. i. 2, xli. 38; Exod. xxxi. 3, xxxv. 31; Numb. xxiv. 2; Ezek. xi. 24; 2 Chron. xv. 1, xxiv. 20. They are enumerated in the *Massorah magna* on Exod. xxxv. 31, with the remark וכל שכוהל דבר, *and every passage in Samuel is like them*, viz., 1 Sam. x. 1, xi. 6, xvi. 15, 16, 23; xviii. 10, xix. 23.

¹¹⁸ The instances in which ואת השמים ואת הארץ occur, are Gen. i. 1; Exod. xx. 11; xxxi. 17; Deut. iv. 26; xxx. 19; xxxi. 28; 2 Kings xix. 15; Isa. xxxvii. 16; Jerem. xviii. 24; xxxiii. 17; Hag. ii. 6, 21; 2 Chron. ii. 11.

he, that it will soon make its appearance, as I have given it to be printed in the great city of Paris, in the kingdom of France.¹¹¹

Remark now, that the Great Massorah, which is extant, is almost endless. Indeed I believe¹¹² that if all the words of the Great Massorah which I have seen in the days of my life were written down and bound up in a book, it would exceed in bulk all the twenty-four books of the Bible. I have already stated in the poetical Introduction that it is not to be found collected in any book, except in the treatise *Ochla Ve-Ochla*, which is so called from its beginning words. Even the greatest part of the Massorah which has been printed here in Venice in the Great Bible is taken from this work.¹¹³ Kimchi quotes it under the root קרב (*vide in loco*).

Now that which constitutes the Massorah marginalis is simply an abridgement of the Massorah magna; for, certainly, the Massorites would not write their remarks around the margins, since they were too small, and the space was too narrow, to contain their words. They wrote their remarks in separate treatises, and taught them publicly; hence the works were largely circulated, and the Scribes, who copied the Bible, selected from them what they pleased, each one according to his fancy, and wrote it in the margin, both above and below. Some copied large pieces, and others smaller portions, according to the size of the book into which they were writing it, as I have stated in the poetical Preface (*vide supra*, p. 94).

On the sides of the margins, however, and between the columns of the pages, the Massorites wrote down the suggestions, the mne-

במדה יצא משפט לאודת, כאשר נחזיו
חדפיסו בקיר הגדולה פאריז אשר במלכות
צרפת: 111

והנה דע לך כי המסרה הגדולה
הנמצאה כמעט אין לה קץ, והאמת ששערה 111
אני שאם היו כל דברי המסרה הגדולה אשר
ראיתי אי בימי כלם כתובים וקשורים יחד
על ספר, ידבה כמותו בכמות כל העשרים
וארבע, וכבר כתבתי בחקרמה החדשה כי
לא נמצא ספר מחובר ממנו רק ספר אכלה
ואכלה הנקרא כן בעבוד החלחול, גם כל
המסרה הגדולה פה ווינ' 112
וארבע הגדול, ורובו אלא מספר הדוא, 113
וה"ד"ק ו"ל חזירו בשש קרב ע"ש:

וגם מה שנמצא כתוב בגלילות הספרים
אינו אלא קצור מהמסרה הגדולה, כי
דאי בעלי המסרה לא כתבו דבריהם סביב
הגלילות, כי קצר המצע מחשורע, וחזיקה
קצנה מחביל את כל דבריהם, אך כתבו
דבריהם קונטרס קונטרס, ולמדים ברכיב,
ונתפשו החקיקות הרם חנה ונהג, והסופרים
כותבי ספרי המקרא, לקפו מהם איש כל
חישר בעיניו, וכתבו סביב הגלילות למעלה
ולמטה, יש האריך יש קצר, לפי גדול כרך
הספר וקמורו, כמו שכתבתי בחקרמה
החדשה ע"ש:

אכן בגליונות שבעדרי הספרים ובין
העמודים, כתבו הרמזים והסימנים וסוכים

¹¹¹ For the nature and history of this work, see above, p. 28, &c.

¹¹² The Sulzbach edition erroneously substitutes ששערה, which I have heard, for ששערה:

¹¹³ This statement of Levita is contradicted by no less an authority in Massoretic lore than the learned Frensdorff. Frensdorff shows that Jacob b. Chajim, the first editor of the Massorah, which is now printed in the several Rabbinic Bibles, did not derive the greater part of his materials from the *Ochla Ve-Ochla*. Comp. Introduction to the *Ochla Ve-Ochla*, p. 10.

with a short explanation, for it is difficult to understand it without a commentary.

Now I return to the former subject, and submit that, after all the work which the Massorites have done, it is impossible for any mistake or alteration whatever to happen to any of the books of the Scriptures. It is, therefore, not in vain that our Rabbins of blessed memory have said, "The Massorah is a fence to the Scriptures," and that they have also explained the words, "Every man's sword was on his thigh, because of the terrors by night" [Song of Songs iii. 8], to refer to "the Massorah, and to the signs designed to preserve the law from being forgotten in the captivity."¹¹⁰ Indeed,

there were hundreds and thousands of Massorites, and they continued generation after generation for many years. No one knows the time when they commenced, nor when they will end in future. For even at the present day, if any one wishes to engage in the work, and make signs and rules whereby to

find out the number of words, or other Massoretic subjects, he is quite at liberty to do so; but only under this condition, that he must not add to nor diminish from anything which the men of the Great Synagogue have determined as regards *plene* and *defective*, *Keri* and *Kethiv*, the major and minor letters, the open and closed sections of the Pentateuch, &c., &c. Neither must he gainsay the statements of the Massorites respecting the vowel-points and the accents, the number of words which they have counted, and marked with mnemonical signs.

Indeed I, the author of this book, have myself invented various Massoretic signs and rules, which are not to be found in the treatises of the ancients, and have embodied them in my great work, on which I have laboured more than twenty years, and which I have called *The Book of Remembrance*. I hope to God, blessed be

בסוף ההבור חזק עם קצת פירוש, כי קשה
הכתבו בלי פירוש:

והנני חוזר על הראשונות, ואומר כי אחד
המקשה אשר עשו בעלי המסורה אי אפשר
שנפל או שיפול חילוק או שינוי בשום צד
בכל ספר המקרא, ולא להגם אמרו דו"ל
מסרה סג לחזק, וכן רדשו על פסוק איש
חדבו על ידכו מחדד בלילות (שיר ג'), אלו
המסורה והמסנים שלא השכח תורה בנלות, ו
האמת כי בעלי המסורה היו למאות ולא לפנים
דור אחד דוד כמה שנים, ולא נודע לנו
זמן החלוקה, גם זמן היתמם, אך עוד היום
מי שישועז לקרוא אל המלאכה ולקשות
מסנים וכללים למצא חשבון ממלות או
ענינים ממסורה חדשות בידו, אך בתנאי שלא
יזכף ולא ירע על מה שהסכימו עליהם
אנשי כנסת תנודלה במל"איים וחסיים,
ובקרי בכחב, ובאזהרות נדולת וקצות,
פתוחות וסומכות בתורה וכדומה לאלה: גם
לא יכחש דברי בעלי המסורה בענין הנקודות
והמקשים, וסכומי המלות ששנו הם ונתנו כהן
סימנים:

והלא אנכי המחבר חדשתי כמה
ענינים וכללים מעניני המסורה, אשר לא
נמצאו בדברי הקדמונים, וכתבתי בכפרי
תנודל אשר עמלתי בו עשרים שנה ומעלה,
וקראתי שמו ספר הזכרונות אקרה לאל יד

¹¹⁰ The saying that the Massorah, or the traditional pronunciation of the text, is a fence to the Scriptures, was propounded by the celebrated R. Akiba, who flourished circa A.D. 80-120; comp. *Abot* iii. 18. The explanation of Song of Songs iii. 8, as referring to the Massorah, to which Levita alludes, is to be found in Rashi's Commentary *in loco*.

three parts, each part consisting of 9 letters. The first part extends from א to ט, and forms the units; the second part extends from י to צ, and constitutes tens; whilst the third part constitutes the hundreds, and consists of ק ר ש ת ך ם ן ף ץ. In this manner the value of the letters rises to thousands, ת being 400, final ך 500, final ם 600, final ן 700, final ף 800, and final ץ 900. For the number 1000 we have to return to the beginning of the alphabet, and when written out fully אָלֶפֶּה it is 1000. Some say that it is on this account called *Aleph*. When another number is added to it, it is only written 'א. This explains what I have said above, that ץ א signifies 1900. They have also given 1584 as the number of verses in Genesis, the sign of which is ץ א; 5842 as the number of verses in the whole Pentateuch; and 600,045 as the number of letters in the whole Pentateuch.

Moreover, we find that the Massorites have also counted each separate letter of the alphabet in the whole twenty-four sacred Scriptures, and have ascertained that the letter א occurs 42,377 times, the letter ב 35,218 times, the letter ג 29,837 times, &c. Indeed a beautiful poem was written long ago on this subject, beginning "The Tent, the place of my buildings," and I have heard that Saadia Gaon is the author of it. This statement is confirmed by the fact that there are in it foreign and obscure words, which are not Biblical, such as are to be found in the work, entitled *Faith [and Philosophy]*,¹⁰⁰ which he wrote. I may, perhaps, append it to this treatise,

¹⁰⁰ Saadia's philosophical treatise, to which Levita refers, was originally written in Arabic, circa A.D. 939-937, entitled *אמאנות ואדפיסה*. It consists of ten sections, and discusses the following subjects:—Section i. The creation of the world and all things therein. ii. The Unity of the Creator. iii. Law and Revelation. iv. Obedience and Rebellion, Divine Justice and Freedom. v. Merit and Demerit. vi. The Soul and Immortality. vii. The Resurrection. viii. Redemption. ix. Reward and Punishment. And x. The Moral Law. The original Arabic, with the exception of a specimen of the Introduction, has not as yet been published. It is in Ibn Tibbon's Hebrew translation of it, made in 1186, and published in Constantinople 1562, Amsterdam 1648, Berlin 1789; and in Fürst's German translation, published at Leipzig, 1840, that this treatise is accessible to scholars.

הראשון מן האלף עד ה' הוא וחלק האחרים, השני מן ה' עד חצרי חלק עשיריות, חלק השלישי חלק המאות והוא ק ר ש ת ך ם ן ף ץ, ובאופן זה יעלה מספר האותיות לשבון האלף, כי החיו היא ד' מאות, וכך פשוטה ח"ק, ומ"ם סמומה ת"ד ונ"ן פשוטה ח"ש, ופ"ח פשוטה ח"ת, וצדי פשוטה ח"ק, ולמנין אלף הווד הדין לראש האלפא ביתא, וכותבין אלף במלואה, ויש מי שאמר לכך נקראת אלף, וכאשר יצטרף עמה מינין אחד כותבין רק א' לבר, וזוהו מה שכתבתי למעלה א"ץ, שהוא אלף וחמש מאות, וכן פסוקים של ספר בראשית אלף וחמש מאות ושלושים וארבעה סימן א"ך ל"ר, וכן מספר הפסוקים של כל חמדה כלו חמשה אלפים ושמונה מאות ומ"ב, ומספר אותיות של כל החמדה ששים רבוא וארבעים וחמשה:

ועוד מצאנו שמונה מספר כל אות ואות של כל הקשרים וארבעה, ומצאו מספר האלפין מ"ב אלפין שע"ו, ומספר הכית ל"ח אלפין וי"ח, ומספר הנימל כ"ם אלפין חל"ו, וכן כל אות ואות, וכבר נעשה על זה דודו יפה מתחיל אהל מכון בניני וכו', וקבלה כי ר' סעדיה נאון הכרואות, ונראין הדברים, כי נמצאים בו מלות ודוה וחמדות, אשר לא מלשון מקרא המה, וכמוהם נמצאים בספר אמנות¹⁰⁰ שחבר, ואולי אדפיסוהו

preserved the Law and the Prophets in their proper state; and there can be no doubt that, if they had not existed, the cake would have been entirely consumed, and the law would have become, as it were, two laws, and there would not have been found two Codices among all the copies of the Scriptures agreeing together, as is the case with the books of other authors.

Look at the many changes and variations which are to be found in the Targum of Onkelos, though a Massorah was made thereon, called ¹⁰⁸*The Massorah on the Targum of the Pentateuch*, because it does not follow the plan of the Massorah on the Bible in numbering the words, letters, &c., but simply enumerates some particular words, the Targum rendering of which differs from what it usually is in all other places. Thus, for instance, יִרְעָתִי is rendered in eleven passages by יִרְעָנָא¹⁰⁴ and in all the rest by יִרְעָתִי; שָׁבוּ is rendered three times by אָוִיבִי; עָץ is rendered twice by אֶל, &c., &c. See the Introduction to my Lexicon, which I wrote on all the Targums; viz.,

Onkelos on the Pentateuch, Jonathan on the Prophets, and Aquilas on the Hagiographa (some say that the latter is by R. Joseph),¹⁰⁵ and which I have named *Methurgeman*, before it has appeared. I hope to God to publish it soon, and to be permitted to see it before I die.¹⁰⁶

In their works, however, the Massorites have toiled most diligently, and counted all the verses, words, and letters of every book, for which they are called Numberers = *Sopherim*. Hence, by their diligence, they have so far learned to know that the *Vav* in נחון

הקמירו תורה ומקרא על עמדם, ובלי ספק לולי באו כבר כלתח החרדה, ונעשה תורה כשתי תורות, ולא היו שני ספרים בכל ספרי המקרא שהיו מסכימים יחד, כאשר קרה לשאר ספרי המכתבים:

הלא תראה כמ השנויים וחילופים נמצאו בתרגום אנקלוס, ואע"פ ש:עשה עליו ספר הנקרא¹⁰⁸ מסורת החרגום על החרדה, אבל אנו חולך בדרך המסורת של המקרא במספר החיבות והאזהרות ודומיהן, רק הוא מונה קצת מלות מיוחדות שהתרגום שונה לשונו בהם שלא כמנהג בשאר חברים, כגון ירעתי¹⁰⁴ דמחורמין ירענא וכל שאר ירעתי, וכן שבו¹⁰⁵ דמחורמין אוריכו, ועץ¹⁰⁶ דמחורמין אל, וכן הרבה כאלה, והמצאם בחקרמתי מספר חשרשים אשר חברתי על כל התרגום, דחינו אונקלוס על החרדה, ויונתן על נביאים, ועקילוס על כתובים, ויש אומרים שהוא תרגומו של רב יוסף,¹⁰⁶ ומס חולדו קראתי שם חספר החוה מתורגמן, אקח לאל מהרה אוציא החבור החוה לאורה ברפוס ואראנו בפרם אמות:¹⁰⁶ אך המעשה אשר עשו בעלי המסורת הוא שהשחרלו בכל מאמצי כחם, ולא נהו ולא שקמו עד שמנו כל חספוסים והחיבור והאזהרות מכל ספר וספר, לפיכך קראו להם סופרים, הלא תראה שהגיע מחשדלחם עד שידעו כי י"ו דגחון (ויקרא י"א) חצי החרדה

¹⁰⁸ The word ונקמא, which is called, is omitted in the Sulzbach edition.

¹⁰⁴ In the Sulzbach edition, the abbreviation מ"י, eleven, has erroneously been resolved into אמרים, some say, which has no sense; and רמורום is substituted for מחורמין.

¹⁰⁵ As the discussion of the authorship of the Chaldee paraphrases is too lengthy to be entered upon here, we must refer to Kitto's *Cyclopaedia*, s. v. JONATHAN B. UZZIEL, JOSEPH B. CHANA, ONKELOS, and TARGUM, where the necessary information is given at length.

¹⁰⁶ Levita did live to see his Chaldee Lexicon published. For a description of it, see above, p. 69, &c.

matres lectiones, had to be distinctly named. Thus, also, the short *Kametz* and the short *Pattach*, which have mostly no *matres lectiones*, as I have explained it in the "*Poetical Section*," had likewise to be specified by names, that is short *Kametz* and short *Pattach*. Afterwards came some grammarians who changed these names: they called the short *Kametz* *Tzere* and the short *Pattach* *Segol*, wherewith all others agree; but they do not agree in the names of the other vowels.

Hence there are some who call the vowel \aleph *Cholem* and others who call it *Melaphum*; thus R. Solomon b. Isaac [Rashi] calls it, in his Commentary on Exod. xv. 5 and Isa. i. 81, which you may consult. We Germans call the vowel \aleph *Melaphum*; but I do not know whence we obtained it, for in none of the works by the grammarians and the punctuators do we find it called so; they designate it *Shurek*. Again, we call the vowel \aleph *Shurek*, whilst the grammarians call it three-points, or *Kibutz*; generally, however, it is called *Kibutz of the Lips*, and some call it *Kibutz of the Mouth*. The vowel \aleph is called *Chirek*: there are some who call it *Sheber*; it is so called

by Ibn Ezra, in many places, and he states that this is its name in Arabic; whilst the sage author of the *Khosari* calls *Chirek* the long *Sheber* and *Tzere* short *Sheber*; but I am certain that the short *Chirek*, that is, without the *Jod*, was called *Sheber*, and the long one, with the *Jod*, was simply called *Chirek*.

Thus have I expatiated at large upon this subject, till I have made it evident that the vowel-points and the accents were neither given on Sinai, nor were they invented by the men of the Great Synagogue, but that they are the work of the Massorites, who flourished at a later period, as I have stated. In short, they are the self-same who have

המשך הוצרכו לקרא לחן שמות מיוחדין, וכן הקמץ קמן ופתח קמן, שאין לחן אחיה המשך על הדוב כמו שבארתי בפרק שירה, לפיכך קראו לחן שמות מיוחדין שחן קמץ קמן ופתח קמן, ואח"כ קמו מדקדקים אחרים ושנו את שמותן וקראו לקמץ קמן צרי ולפתח קמן סגול, ולדעת אלה הסכים דעות כלן בשנה, אבל שמות של שאר הנקודות לא הסכים עליהן דעות כלן בשנה:

יש שקראו לנקודות או חולם, ויש שקראו לו מלא פום, וכן קרא לו רבינו שלמה יצחק כמו במלה כיססו ופעלו לניצוץ ע"ש: ואנחנו האשכנזים קוראין לנקודת או מלא פום, ולא ידעתי מאין הוציאנוהו, כי אין בכל ספרי המדקדקים והצדקנים שקראו לו כן, אך קראו לו שורק, ואנחנו קוראין שורק לנקודה א, והמדקדקים קוראין לו שלשה נקודות או קבוץ, והע קר שקראו לו קבוץ שפתים, ויש קוראין לו קבוץ פום, ונקרא א קראו לו חירק, ויש שקוראין לו שבר, וכן קרא לו רא"ע בחדרה מקומות, וכתב שהוא נקרא כן בלשון ערבי, והחכם הכחיר קרא לחירק שבר גדול, ולצדי שבר קטן, וסבור לי, כי החירק של תנועה קטנה, ר"ל שהיא בלי יוד הוא שקראו לו שבר, ואותו שהוא עם היוד קראו חירק סתם:

והנה הארכתי עד חנה ביורתי, עד שבארתי ובררתי שהנקודות והמקצעים לא נתנו מסתי, וגם אנשי כנסת הגדולה לא המציאום בלל, ואינם אלא מעשי ידי בעלי המסורה שקמו אחר כך כמו שבארתי, והכלל כי הם

¹⁰⁰ Levita's allusion is to be found in the *Khosari* ii. 8, p. 191, ed. Cassel.

this — the short *Pattach*. But no mention whatever is made of the rest of the vowels throughout the whole of the Massorah, both *magna* and *parva*, wherein *Chirek* is called חֵרֶק, *Cholem* חֹלֶם, *Shurek* שׁוּרֶק, *Kibutz* קִבּוּץ, and the *Sheva* and the three *Chatafs* are called by quite different names, as I shall explain in Part ii., section 8. For instance, the Massorites remark, "There are twenty-one words which occur twice, once with חֹלֶם, and once with חֵרֶק, as חֹלֶם חֵרֶק [Ezek. xxviii. 9], and חֹלֶם חֵרֶק [Micah i. 7]; and they have no parallel;"⁹⁸

but they do not say one with *Cholem* and one with *Shurek*. They also note, "Twenty-seven words are written with חֵרֶק, every one of which has no parallel, as חֵרֶק [Gen. xxiv. 28], חֵרֶק [Exod. xxi. 27];"⁹⁹ but they do not say that they are written with *Chirek*. Those Codices of the Massorah, in which the name *Cholem*, *Chirek*, or *Shurek* occurs, do not state the language of the Massorites, but display the wisdom of the transcribers, who wrote so in order to show that they understood the Massorah.

I shall now¹⁰⁰ state to you the reason why they did not give names to the other vowels, just as they named the *Kametz* and the *Pattach*. It is this. The forms of all other vowels have signal letters appended to them. Thus, for instance, since the *Vav* and the *Jod* are the *matres lectiones* of the vowels חֹלֶם, חֵרֶק, חֵיט; hence, the Massorites were satisfied with these designations, and did not give them any other names.¹⁰¹ But the *Kametz* and the *Pattach*, which have no such

שאר הנקודות לאזכרו בשם בכל המסורה גורלה וקמטת, רק קראו לחירק חֵרֶק, ולחולם חֹלֶם, ולשורק שׁוּרֶק, ולקבוץ קִבּוּץ, ולשוא ולחטף קראו שמות אחרות, כאשר יתבאר בלחות שניות במאמר נ': והמשל באמרם במסורה כ"א מלין חד אי וחד אי כמו האמור תאמר אלהים אני (יחזקאל כ"ח) לית, וחד האמור (מכא ב')⁹⁸ ולא אמרו חד חולם וחד שורק, וכן כ"ז מלין דחתיבין אי וכל חד לירר דכוותיה, כנון ג'ין לית, יסל לית⁹⁹ ולא אמרו דחתיבין חירק, וחוסחאית שנמצא בהן חולם, או חירק, או שורק, אינו מלשון בעלי המסורה, רק התחכמות חסופר שכתב כן כדי להראות שחזקו הבין המסורה:

ועתה¹⁰⁰ אודיעך המעם למא לא קראו להן שמות כמו שקראו לקמץ ולפתח, וזה לפי צורת הנקודות האחרות יש להן סימן אחיות המשך ר"ל היוו וחיור או או או אי, והמפיק בשמות האלו לא קראו להן שמות אחרים,¹⁰¹ אבל הקמץ והפתח שאין להן אות

⁹⁸ Both in the Massorah finalis, under letter *Var*, and in the *Ochla Ve-Ochla*, section lv., where the list in question is given, it is designated כ"א וחיך *twenty-one pairs*. The expression כ"א, *words*, in the text of Levita, must therefore be a slip of the pen. It is also to be remarked, that in the *Ochla Ve-Ochla* the names of the vowels are given (חד חולם וחד חירק וחד חטף), which, according to Levita, shows that it is a later addition, and that the title of this rubric in the Massorah finalis is the genuine old designation.

⁹⁹ The list of these twenty-seven instances is given in the Massorah finalis, under the letter *Jod*, and in the *Ochla Ve-Ochla*, section cxciv., pp. 45, 127, &c. Neither the Massorah finalis, however, nor the *Ochla Ve-Ochla* designates the list in question, כ"ז מלין דחתיבין אי, *twenty-seven words which are written with ai*. In the former it is expressly entitled ברוקח י ברוקח *Chirek*, which are written with *Jod Chirek*, thus giving the very name of the vowel-sign which Levita disputes; whilst in the latter the rubric in question is entitled כ"ז מלין דל חד לי כתי' י במצד חיבור וכל דכתיב חבד י ברוקח *twenty-seven words, which only occur once with Jod in the middle of the word, and which in all other passages are written with Var*.

¹⁰⁰ The Sulzbach edition erroneously insert ועתה, and now, before עתה, now.

¹⁰¹ The whole sentence וחספיק בשמות האלו לא קראו להן שמות אחרים, and they were satisfied with these designations, and did not give them other names, is omitted in the Sulzbach edition.

they answered me, "No! but we have been conversant with that language from our youth till now, and, therefore, know how to read without points." Thus far their remark.⁹⁶

You, therefore, see that it is possible for a man to learn by habit to read without points. The same was the case among us, prior to the invention of the points, and it continued till the time after the close of the Talmud, which took place in 8989 of the creation = 486 after the destruction of the second Temple. Since then, the sacred tongue began gradually to disappear, till the time of the Massorites, who are the men of Tiberias, which is Monzia. They were great sages, and thoroughly conversant with the Scriptures and the structure of the language, more so than all the other Jews who lived in that generation, and none like them have existed since. This is attested by R. Jona [Ibn Ganach], the Grammarian, in his treatise on the *Quiescent Letters*, which is as follows: "The distinction between the ך with and without the *Dagesh* was well understood by the men of Tiberias, but not by us, for they knew better the purity of the language than all other Jews." Thus, also, says Abraham Ibn Ezra, who writes in the book *Purity* as follows:⁹⁷ "This is the manner of the sages of Tiberias, and they are the foundation, for from them were the Massorites, and from them we have received all our vowel-points."

⚡ This, however, I observed, that the Massorites did not give names to the points, except to the *Kametz* and the *Pattach*, in which are included the *Tzere* and the *Segol*; that is, they called the *Tzere* *Kametz* and the *Segol* *Pattach*. It was not till the rise of the first grammarians that some distinction was made between these names, and that they were thus designated. Thus, for instance, they called this point ך the long *Kametz*, this ך short *Kametz*, this ך long *Pattach*, and

⁹⁶ The expression ע"כ, thus far their remark, is omitted in the Sulzbach edition.

⁹⁷ Levita's quotation is to be found on p. 7 a of the *Zachoth* (זצות) = *Purity*, ed. Lippmann, Fürth, 1127.

המורים על התנועות, ויאמרו לי לא, אלא שאנחנו בקיאים בזה הלשון מנעורינו ועד עתה, לכן יודעים אנתו לקרותו בלי נקוד עכ"ל: ⚡

הרי שאפשר שמכא הנהגה ילמוד האדם לקרא בלי נקוד, וכן היה גם לנו קודם שנטירו הנקודות, והמשך זה עד זמן החיבור החלמוד, שהוא שנת ג' אלפי תתק"פ לייסודה, שהיא שנת תל"ו אחד חרב בית שני, ומאז וחללא חיה לשון הקדש הלך וחסר עד זמן בעלי המסורת, והם אנשי מברייא דא במסורת, והיו חכמים גדולים ובקיאיים במקרא וצחי לשון מכל שאר היהודים אשר היו בדרות חכם, ואחדיהם לא קמו כמותם, כאשר חזיר עליהם ר' יונה המדקדק בדבריו באותיות בנר"כפת ח"ל, הייחוד חדושה וחדושה בקיאיים בה אנשי מברייא ולא אנתו, כי הם צחי הלשון מכל דהודים, וכן ר' אברהם א"ע כתב במסר צחות וזה לשונו: כן מנהג חכמי מברייא והם העקר כי מהם היו אנשי המסורת, ומהם קבלנו כל הנקוד:

⚡ ואז זה לבר מצאתי, כי בעלי המסורת לא קראו שמות לנקודות, רק לקמן ולפתח, ובכללם הצדי חסגול, דהיינו שקראו לצדי נ"כ קמן, ולפסול נ"כ פתח, וכשכאו המדקדקים הראשונים הבדילו מעם ביניהם בקריאת השמות, דהיינו שקראו לנקודה חזארת ך קמן גדול, ולזואר ך קמן קמן, ולזואר ך פתח גדול, ולזואר ך פתח קמן, אבל

conversant with the language, he could easily remember the words which he read, and whenever he met them again he read them without difficulty. To make this more plain to you, listen to what I have seen, and I will relate it.

Now when I was in Rome, I saw three Chaldeans, who arrived from the country of Prester John,⁸⁴ having been sent for by Pope Leo X. They were masters of the Syriac language and literature, though their vernacular language was Arabic.⁸⁵ The special language, however, wherein the books were written, as well as that of the gospels of the Christians which they brought with them, was Syriac, which is also called Aramean, Babylonian, Assyrian, Chaldee, Tursaea or Targum, being denominated by these

seven names. Pope Leo X. had sent for them, in order to correct by their Codices his exemplar of his New Testament, which was written in Latin. I then saw in their hands the Book of Psalms, written in Syriac characters, as well as translated into Syriac; that is to say, the text was written with Syriac characters, the origin, pronunciation, and form of which greatly resemble the Hebrew. Now I saw them reading this Psalter without points, and asked them, Have you points, or any signs to indicate the vowels? and

פעמים עד שחיה שגור בפיו, ולפי שזעק
היה בקי בלשון ההוא היה, נקל לו לזכור
המלות שקרא, ובכל מקום שמצא קראם
בלי משנה, וכדי לחבינה זה יותר אחיך שמע
לי וזה חיותי ואספרה:

בהיותי ברומי ראיתי דמנה שלשה
אנשים כלדאים באו ממדינת פריס יואן אשר
אפיפי"ד ליאון העשירי שלח אחריהם, והם
היו יודעי ספר ולשון כשרים לשונם החמוני
הוא לשון ערבי⁸⁵ אבל הלשון המיוחד להם
שבו נכתבו ספריהם וכל האוונגיליון הנוצרי
הוא להם בלשון חוזה, והוא לשון כשרים
תקרא גם כן ארמי, או כבלי,
או אשרי, או כלרא, או פרסאי, או תרנום,
היי שבע שמות נקראו לו, ולכך שלח
האפיפיור אחריהם, לחניה מספריהם, ספרי
אוונגיליון שלו הכתוב לשון לשון, ואו ראיתי
בידם ספר תהלים כתוב ארמית ומתורגם
ארמית, ר"ל שהיה כתוב באותיות ארמיות
שמצאם ומבטאם וזוהם קרובים מאד
ללשון העברי: וראיתי שקראו באזניהם
תהלים בלתי נקוד, ושאלרבים לאמור
היש לכם נקודות או אורחות וסימנים

⁸⁴ Prester [= Priest] John, is celebrated, both among Latin and Oriental writers, as a Christian sovereign and priest in the far east of Asia. It is said that the information about him was first brought to Pope Eugenius III. in 1145, by two Armenian delegates who visited Rome. And a letter of Pope Alexander III., dated 1177, is still extant, which this Pontiff addressed to the said *Johannes, Rex Indorum*, and in which he is described as a Christian king of Asia, desiring union with the Catholic Church. The story about this romantic monarch was so eagerly seized by the faithful of the middle ages, because his supposed existence counteracted the unfavourable impression which the conquests of the Mohammedans and Heathens achieved in Christian countries. In the fifteenth century, he again appears in the annals of history, as *Presbyter Johannes Rex*, in Africa, and more especially in *Æthiopia*. Levita's reference is most probably to Nestorians or Maronites, since he describes Syriac as their ecclesiastical language. For the story about Prester John, see Ersch and Gruber's *Allgemeine Encyclopädie*, section ii., vol. xxii., pp. 219-21; Herzog, *Real-Encyclopädie für Protestantische Theologie und Kirche*, vol. v., 818; vol. vi., 765, &c.

⁸⁵ The Sulzbach edition erroneously substitutes עברי *Hebrew*, for ערבי *Arabic*. The extract of the above passage in Kitto's *Cyclopedia*, s. v. *XIMENES*, having been made from the Sulzbach edition, contains the same blunder, and must therefore be corrected.

Sutra remarks, this discussion is necessary, in order to know where to place the dividing accent (*Chagiga* 6 b). From this, too, it is evident that they had no accents (see Rashi *in loco*).

Fourthly,—Almost all the names of both the vowel-points and the accents are not Hebrew, but Aramean and Babylonian; as, for instance, *Tzere*, *Segol*, *Cholem*, *Melaphum*; so also *Mapik*, *Dagesh*, *Darga*, *Tebir*, &c. Now, if it were true that they were given on Sinai, what is the meaning of Aramean names at Mount Sinai? Were not all the commandments given on Sinai in Hebrew?

I therefore submit that it is perfectly evident to me that the vowel-points neither existed nor obtained in the days of the Talmudic sages, and much less in the time of the men of the Great Synagogue. These men did not require them, for they could read without vowel-points and accents, making a pause where the sense required it, and reading on when the sense did not require a pause, just as they had heard and received it from the Prophets; as our Rabbins of blessed memory say, "And the Prophets transmitted it to the men of the Great Synagogue" [*Abot* i.]; and the sages who were in their days, viz., the great and small Sanhedrim, as well as the priests who served God at the altar, received it from them, generation after generation, till by habit they knew how to read without vowel-points and accents.

Now there are some who might ask, How was it possible, before the invention of the vowel-points, to teach a child the correct reading from a book which was not pointed? But this is no question. For the sacred tongue was the language which all spoke, both young and old, children and women, since they had no other language till they were led captive from their land. When, therefore, a child was being taught to know the letters, his teacher read with him from a book each verse two or three times, till he was familiar with it, and as the child was

מעמים וכו', גם משם ראינו שלא היו להם מעמים, עיין מה שפירש רש"י שם:

ועוד אזהרה כי השמות מן הנקודות והפסוקים רובן אינן לשון עברי רק לשון ארמי ובבלי, כגון צירי, וסגול, חולם מלא, פום, וכן מפיק, רנש, דרגא, חביר, דומיה, ואם אמת הוא שנתנו מסיני מה ענין לשון ארמי אצל הר סיני, והלא כל המצוות נאמרו במיני בלשון עברי:

לכן אומר אני כי ברור לי שהנקוד לא היה ולא נברא בימי חכמי התלמוד, וכ"ש בימי אנשי כנסת הגדולה, כי לא היו צריכין להם, כי היו בקיאים לקרא בלי נקוד ומעמים, וקראו במקום העמדת העינים בהפסקה, ובמקום סמיכת העינים בהחמדת הדבור, כאשר שמעו וקבלו מפי הנביאים, כמו שאמרו רז"ל, ונביאים פסדוהו לאנשי כנסת הגדולה חכמים שהיו בימיהם, כגון סנהדרין גדולה וקמט, וזה הכהנים הנגשים אל יי' קבלו מהם דבר אחד דבר, עד שמכא הודגל ידעו לקרא בלי נקוד ומעמים:

ורבים ישאלו איך היה אפשר קודם שנמצאו הנקודות ללמד לנער הקריאה הנכונה מתוך ספר שאינו נקוד, וזו אינה שאלה, כי לשון הקדש היה הלשון שדברו בו כלם, נער חקן מן נגשים, כי לא היה להם לשון אחרת, עד שגלו מעל אדמתם, וכאשר נער אחד למד עד שהכיר האותיות, היה רבו קורא עמו מתוך הספר פסוק אחד ב' או ג'

⁹⁹ The Sulzbaach edition erroneously has הנקודות עם השמות מן השמות:

with divisions into verses, then with vowels, then with accents, then with definitions respecting the preservation of *plene* and *defective*, and even the exact number of letters?" Thus far his remark. From this we see that he was not of opinion that Moses wrote them, but that it was only preserved in memory what Moses' pronunciation was, viz., what distinction he made between the pronunciation of *Kametz* and *Pattach*, between *Tzere* and *Segol*, &c. Would that this sage author had explained to us whom he meant by "they put"—whether the men of the Great Synagogue or the Massorites. I think that it refers to the Massorites.⁹⁰

Now this is my opinion upon the subject. The vowel-points and the accents did not exist either before Ezra or in the time of Ezra, or after Ezra till the close of the Talmud. And I shall prove this with clear and conclusive evidence.

First.—in all the writings of our Rabbins of blessed memory, whether the Talmud, or the Hagadah, or the Midrash, there is not to be

found any mention whatever of, or any allusion to, the vowel-points or accents. Is it possible that, if they had the vowel-points and accents, they would not even once have mentioned the name *Kametz*, *Pattach*, *Segol*, or *Tzere*? or the *Pashta*, *Darga*, *Tebir*, &c.? Do not reply, that their existence is implied in their remarks respecting certain words: "Do not read so, but so;" *ex. gr.*, Do not read בִּנְיָהּ, but בִּנְיָהּ (Is. liv. 18); Do not read וְשָׁם, but וְשָׁם (Ps. l. 28); as well as in their declaration, "There is a solid root for the reading of the text, and there is a solid root for the traditional pronunciation:" since, according to my opinion, all this favours my conviction, that they had not the vowel-points, but that they were in the habit of reading without points, and therefore they said, "Do not read so, but so."

ואחד כן במקצת, ואחד כן במסורת, על שמירת המלא והחסר, עד אשר מצאנו אהייתחזק עכ"ל, הרי שאין דעתו ששמה כתבם רק שחיה שמור בלבבות איך קרא משה ר"ל, איך שקרא הפרש בין קמץ לפתח, ובין צירי למגול דומיהן, ומי חזן שפירש לנו החכם על מי שב הכני של וְשָׁם אם על אנשי כנסת הגדולה, או על בעלי המסורת, ועל דעתו שהוא שב על בעלי המסורת:⁹⁰

והוא לך דעתו בענין הזה, אעפ"י שהנקודות והמקצעים לא היו קודם עזרא, ולא בזמן עזרא, ולא אחד עזרא עד חזיתו התלמוד, ויש לי להוכיח זה בראיות ברורות ונכחות:

הראיה הראשונה כי לא נמצא בכל דברי ר"ל בתלמוד ובתנאך ומדרשות לא זכר ולא רמז משום נקודה או מקצע לעולם, כי איך אפשר אם היו להם הנקודות והמקצעים שלא היו יזכרים פעם אחת קמץ או פתח או צור או צירי, וכן פשטא, דגנא, תביר, ודומיהן, ואל תשיבני משה שאמרו על קצה המלח אל תקרי כך אלא כך, כמו וכל בניך למורי יחזק (שעיה נ"ד) אל תקרי בִּנְיָהּ אלא בִּנְיָהּ, אל תקרי וְשָׁם דרך (תלים ג) אלא וְשָׁם דרך, וכן מה שאמרו יש אם למקרא ויש אם למסורת, כי לפי דעתו כל אלה לי לישועה שלא היו להם הנקוד, אלא היו רגילין לקרא כך בלי נקוד, לפיכך אמרו אל תקרי כך אלא

⁹⁰ Even those scholars, who like Levita regard the vowel-points as a post-Talmudic invention, most unhesitatingly affirm, that וְשָׁם, and they put, is the predicate of the men of the Great Synagogue; comp. *Khosari* p. 249, note 8., ed. Cassel, Leipzig, 1858.

have also found the following words, ח"ל יס לנו לדעת כי תגדור נתן בסני ולא שנקור הלחת, אך כאשר דבר חק"ב לשון קדש חבינו השומעים כל התנועות והקולות⁸⁵ הקטנות והגדולות כאשר נכון הדבר במוצא פה החוק הוא דפס, כך יש לחזיר מפי חקוראים בין זה קמץ לזה פתח, ובין זה צירי לזה סגול, ובין זה חולם לזה חטוף קמץ, ובין זה בווי לזה בלי ויו, ובין זה ביד לזה בלי יח⁸⁶ עכ"ל:

וגם כתב החכם בעל ספר הכוזר במאמר ג' מספרו וז"ל⁸⁷, אמר החבר בלי סמך שהיה שמור בלבבות בפתח והקמץ והשבר והשבא והמעמים וכו', עד ושמו שבע המלכים והמעמים אותה לחכמות היום אשר העתיקו בקבלה ממדע, ומה תחשוב על אשר חקנו המקרא בפסוקים תחלה, ואחר כן בנקד, א with א without the *Vav*, between א with *Jod* and א without *Jod*.⁸⁸ Thus far his remark.

The learned author of *The Khosari* also remarks, in section iii. [81,] as follows:⁸⁹ "The master replied, Doubtless the *Pattach*, *Kametz*, *Sheber*, *Sheva*, and the accents were committed to memory * * and they put the principal vowels and the accents as marks, to indicate what was received from Moses by tradition. What thinkest thou about it? that they have received the Bible first

⁸⁵ Wolf (*Bibliotheca Hebraea* i. 80, 160) conjectures that the *Purity of the Language* (דבר שפוט), may simply be another name for the well known work of Ibn Ezra, entitled *Purity* (דבר שפוט), quoted in the preceding note. After carefully perusing, however, Ibn Ezra's work in question, and not being able to find in it *Levi's* quotation, we endeavoured to obtain some information on this subject. And accordingly, in addition to the information in a private communication from Dr. Steinschneider, that the *Zachoth Sephasajim* is "still extant in a MS. of De Rossi (Cod. 764)," at Parma; we have received from the learned librarian, the Abate Pietro Perreau, a description of the codex in question, of which the following is the substance. The MS. is a folio on parchment, written in Rabbinical characters, and contains four works: i. The Hebrew Lexicon of Solomon Parchon [an account of which will be found in *Kitto's Cyclopaedia*, s. v. *PARCHON*]; ii. Several Sections (פסוקים), also by Parchon, being a supplement to the Lexicon; iii. The *Zach Sephasajim*, which only extends over four folios of the MS., and is complete, as is evident from the conclusion הנה תראה, *here endeth the Purity of the Languages*; and iv. The *Instruction to the Reader of the Scriptures* (דבר שפוט) [a description of which has already been given. *Vide supra*, p. 123, note 81].

⁸⁶ The word דקולות, and the syllables, is omitted in the Sulzbach edition, whilst הגדולות, the long, is wrongly put before הקטנות, the short.

⁸⁷ This sentence is erroneously transposed in the Sulzbach edition.

⁸⁸ The author of the *Khosari* is R. Jehudah Ha-Levi, a very distinguished Hebraist, Poet, and Moral Philosopher, who was born in Castile circa 1086. For the life of this literator, as well as for an analysis of his celebrated work, entitled *Khosari*, to which *Levi* refers, see *Kitto's Cyclopaedia*, s. v. *JEHUDAH HA-LEVI*. It is to be remarked that *Levi's* quotation is not literal. Thus the word הנשייה, and *pronunciation*, after *והשבר*, and *Sheber*, is omitted, &c., &c.

to the words; in which case the Israelites would have derived no benefit from seeing them. Or we must say, that he *did* affix them to the words, and come to the conclusion that he wrote another Codex, besides our Pentateuch, with points and accents, and recited it with them, till they knew it, and that afterwards, each one who wished copied it. In this case the question arises, How could the points and accents be forgotten, unless we say that all these copies were afterwards lost? which is altogether incredible. Even the explanation which the sages give of Neh. viii. 8, quoted above [p. 108, &c.], does not at all mention the points. This is also the opinion of Ibn Ezra, peace be upon him, who says in his Grammar, entitled *Purity*,⁸⁵ "There are many commentators who maintain that those who divided the verses committed blunders, but this is not correct. To this class belongs R. Moses Ha-Cohen, &c., but I am perfectly astonished at it, for

how could the divider commit blunders if he was Ezra the Scribe? In short, after the divider there were none so wise as he was, since we see that, throughout the whole of the Scriptures, he never made a pause which is not in its proper place." Thus far his remark. The meaning of *מפסיק* is the one who made the dividing accents.

Now I am astonished at his speaking here of one divider, since there is no doubt that there were many dividers, as I shall show hereafter; and since Ibn Ezra himself speaks of them in the plural, in his grammar called *The Balance*. At any rate, his words here show that he was not of opinion that the accents were given on Sinai. I

לחם לישראל בראיה זו, ואם נאמר ששם
אחם עם התיבות צדיקים אנתנו לומר,
שכתב לחם ספר וולדת ספר התורה כעין
החומשים שלנו עם תיקורות והעצמים
וקרא בו קטנים עד שידעו אותם, וא"כ כל
מי שרצה העתיק לו חומש אחד כמחו, ואם
כן איך שייך בהן שכחה אם לא נאמר שאבדו
הספרים חתם כלם, חתם החוק לחאמין, ואפילו
לפי מדרש חכמים שדרשו על פסוק ויקראו
בספר תורת אלחים כמו שכתבנו לעיל, לא
זכרו בו תאקוד כלל, וכן דעת ר' אברהם א"ע
בספר צחות, ח"ל,⁸⁶ ש מפרישים רבים
מפנים את המפסיק ולא דברו נכונה, ומחם
רבי משה חתן וכו', עד ואני אחמה מה
המחון גדול, איך מקנה המפסיק ואף כי אם
הוא עקרא הסופר, וחכלל כי המפסיק לא היה
אחריו חתם במחו, כי הנח דאינו בכל המקרא
לא המפסיק אלא במקום חדאיו ע"ל, ופירוש
המפסיק מי ששם המסקה העצמים:

ותמיהא אני עליו איך כנהו כן בלשון
יחיד ואין ספק כי היו אנשים רבים, כמו
שזכרנו א"כ, וכן כנה אותם בעצמו בספר
מאונים בלשון רבים, והנה כהן מוכן
מדבריו שאין דעתו שהעצמים נתנו מסיני,
וכן מצאנו בספר אחד הנקרא צה שפתים

⁸⁵ The passage alluded to is to be found on p. 78 a, b, ed. Lippmann, Fürth, 1827, and in its entirety is as follows:—מחם. ולא אמרו נכונה. מחם. יש מפרישים רבים מפנים את המפסיק. ולא אמרו נכונה. מחם. ר"ס הכתוב שאמר כי למכביר (אירב לו לא) ספוד עם על כמים כסא אור (שם מסק ל"ב, וכן ברנו דרום תוסבר (תבוקק ב' ב') רבן עם אלוה מחבן יבוא (שם ג' ג'). וברו פורשו שניהם מהם מוסתים. וכל זה אינו בעבור שסמא בדברי החזון שיש עשרה מסקים במקרא שהיו ראים להיהם דבוקים. ואני לפי דעתי. . . . Both Buxtorf (*De Punctatorum Antiquitate*, p. 11, &c.) and Morin (*Lib. ii., Exercit. xii. c. 7*) have elaborated upon this passage; the one trying to prove from it that Ibn Ezra maintained the antiquity of the vowel-points, and the other to show that he regarded the Massorites as having lived after the close of the Talmud.

but they were forgotten again, till Ezra came and revealed them." Thus far its remark. Now the truth is that I do not understand this truth. But it is undoubtedly true that the law which Moses put before the Children of Israel was a plain Codex, without points and without accents, and even without the division of verses, as we see it to the present day.⁸³ According to the opinion of the Kabbalists, the whole Law is like one verse, and indeed, some of them say, like one word, from which they combine sundry Divine Names. Thus says Nachmanides of blessed memory, in the Introduction to his Commentary on the Pentateuch, which you may consult.⁸⁴

Now, I submit, if it be true that the points were given on Sinai, we cannot escape one of these two alternatives. We must either say that God revealed to Moses, our teacher of blessed memory, the forms of the points and accents in fire, saying, this \neg is the shape of *Kametz*, this \neg the shape of *Pattach*, this \neg is the form of *Tzere*, this \neg is the form of *Segol*, this \neg the shape of *Zarka*, this \neg the shape of *Pazer*, and so on; and that Moses, our teacher of blessed memory, showed these forms to Israel, and *did not* affix them

ששכחו עד שבא עזרא וגללו עד כאן לש' ובאמת איני מבין זה האמת אך אמר הוא שאין בו ספק שהוא דרורא אשר שם משה לפני בני ישראל, היה ספר פשוט בלי נקד ובלי מעמים, ובלי סמני סופי פסוקים, כאשר אנהגו רואים היום,⁸³ ולפי דעה בעלי הקבלה כל התורה היא כפסוק אחד, וי"א חיבה אחת, ויוצאין מזה שמות של חק"בה, כמו שכתב חזקוני בן ו"ל בפתיחתו לפירוש התורה ע"ש:⁸⁴

ואני אומר אם אמר הוא שהנקוד נתן ממני לא ימנע מהחלוקה, אם נאמר שהוק"בה הראה למשה רבנו ע"ה צורת הנקודות והמעמים של אש, לאמר כזה ראה הוא \neg קמץ, וכוה הוא \neg פתח, וכוה הוא \neg צירי, וכוה הוא \neg סגול, וכוה הוא ורקא, וכוה הוא פזר, וכן כלם, ומד"ק הראה חמדתם לישראל ולא שם אותם עם הדיבור, א"כ מה חזקת היתה

of the Scriptures (comp. Steinschneider, *Bibliograph. Handbuch*, p. 95, Leipzig, 1865). It was first published by Jacob b. Chajim in the margin of the Massorah finalis, Venice, 1525, to which edition Levita refers. It has since been reprinted in all the editions of the Rabbinic Bibles, and has been republished separately with a short commentary by Zebi b. Menachem, Wilna, 1822, and with corrections and German notes by the learned Frensdorff, Hanover, 1847. Levita's quotation will be found on p. 1 Hebrew text, and animadverted upon p. 1 in the German notes, of the last mentioned edition.

⁸³ The Synagogal Scrolls of the Law, out of which the hebdomadal lessons are read among the Rabbinic Jews, have to the present day neither the vowel-points nor the accents, nor any of the Massoretic glosses whatsoever, (*vide supra*, p. 44, &c.) It is to this fact that Levita refers.

⁸⁴ Ramban ב"ר משה בן נחמן *R. Moses b. Nachman* = Nachmanides, the distinguished Talmudist, Commentator, Moral Philosopher, Kabbalist, and Physician, who was born at Gerona, in Catalonia, circa A.D. 1195, and died at Acoo circa 1270. The passage to which Levita refers, is as follows:—אמר של אמת: כי כל התורה כלה שמותיו של הק"בה שהוציאו מלשון בענין אחד כאלו תחשוב על דרך משל כי סמך בראשית יהיוקל לתבות אדמות כגון בראש יתבאר אלהים וכל התורה כן כלבו צדיקתן, *We possess a faithful tradition that the whole Pentateuch consists of names of the Holy One, blessed be he; for the words may be re-divided into sacred names of a different import, so that it is to be taken as an allegory. Accordingly, the words אלהים בראשית* (Gen. i. 1), *for instance, may be re-divided into the words בראש יתבאר אלהים. This is the case with the whole Law, which consists of nothing but permutations and numerals of divine names.* For a sketch of the life of Nachmanides, see *Kitto's Cyclopaedia*, s. v.; and for his relation to the Kabbalah, see Ginsburg, *the Kabbalah*, p. 108, &c., Longmans, 1865.

make the words plain did not exist, how could one possibly understand plainly whether שלמה means *wherefore*, *retribution*, *Solomon*, *garment*, or *perfect*?" Thus far his remark. I leave it to the reader to judge whether this is reliable proof.

Again, I found another book, which seems to me to be the work called *Instruction for the Reader*, and the author of which I do not know, say as follows: ^{a1} "There are some of the punctuators who, not knowing thoroughly the true nature of the points, ask why we do not find two *Sarkoth* on one word, seeing that there are two *Pashtin*? But had they known that there never existed more than one *Sarka*, and that no more than one *Sarka*, followed by a *Segol*, was revealed to our teacher Moses of blessed memory, they would not have asked such a question." Thus far its remark. Now all this is vain and wrong, since two *Sarkos* are frequently found, as I shall show in my book, entitled *Good Sense*, under the form *Sarka*.

Again, I found in the treatise published here, around the *Massorah finalis*, which some say is *The Book Shimshoni*, but which I say is R. Moses the Punctuator's, as I shall show in part iii., called the *Broken Tables*, as follows: ^{a2} "It is true that the points were given on Sinai,

ואילולי הנקוד והמקצעים שמבארין חזקוני אין אדם יכול לחבין ביאורם, כגון שְלֹמָה שְלֹמָה, שְלֹמֹה, שְלֹמָה, שְלֹמָה, עֵבֶל, ראוּ נא אם זאת ראייה טובה לסמוך עליה:

ועוד מצאתי בספר אחד נראה לי שהוא הספר הנקרא הורייית הקורא, ולא ידעתי מי הוא המחבר ו"ל, ^{a1} ויש מן הנקדנים אשר לא עלה בידם אמתת הנקוד מקשים ואומרים למח לא נעשה ב' ורקות במלה אחת כמו שנעשה ב' פשטין, ואולי ידעו שאין כעולם אלא וקא אחת ולא חראו לו למשה רע"ה אלא וקא אחת ואחריו כגול, לא חקשו על זה עב"ל, והנה כל זה חבל וחסר כי נמצאו ב' וקאות לרוב, כמו שאבאר בספר מוב מקם בתמונת הורקא:

ועוד מצאתי במה שנדפס פה סביב חמשה הנדולת, ואומרים שהוא ספר השמשוני, ואני אומר שהוא של רבי משה הנקדן כמו שיחבאר בשער שברי לוחות, וזה לשונו, ^{a2} אמת הוא שהנקוד נתן מסיני אלא

^{a1} The *Horajoth Ha-Kore* (הורייית וקורא) = *Instruction for the Reader*, by Ibn Balaam, (flourished, A.D. 1050-1090), discusses, in twenty-four chapters, the accents and vowel-points of the Hebrew language. From Dukes' publication of the Introduction and Table of Contents, it is evident that cap. i.—xvii. of this Treatise are devoted to the doctrine of the prose accents of the twenty-one sacred books; whilst cap. xviii.—xxiv. are taken up with the metrical accents of the three remaining books, viz., the Psalms, Proverbs, and Job. The seventeen chapters which discuss the prose accents were re-cast by the author himself, and designated חקרי המקרא, *A Treatise on the Accents of the Scriptures*. It was first published by the learned John Mercier, Paris, 1865, and Heidenheim inserted twelve chapters of it in his work ספר משקלי המקצעים, *On the Laws of the Accents*, Rödelheim, 1808. The second part, which assumed the name of ספר משיני אמת'ה, *A Treatise on the Accents of Job, Proverbs, and the Psalms*, was also published first by John Mercier, Paris, 1866, and recently by G. J. Polak, Amsterdam, 1868. Comp. Fürst, *Zeitschrift der deutschen morgenländischen Gesellschaft*, vol. xx., p. 201, Leipzig, 1866; Steinschneider, *Catalogus Libr. Hebr. in Bibliotheca Bodleiana*, col. 1294, &c.

^{a2} The *Treatise on the Vowel-points and Accents*, by R. Moses the Punctuator, who lived in London circa A.D. 1280, is alternately designated כלי הנקד *the Laws of the Points* (vide infra, Part iii., sub ורס"ה; Wolf, *Bibliotheca Hebraea* i. 822) שרי הנקד, *the Gates to the Vowel-points and Accents* (comp. *Massorah marginalis* on Amos iv. 1; Ps. cxxxvi. 3); דרכי הנקד והגיבור, *the Method of the Vowel-points and the Accents* (Wolf, *Bibliotheca Hebraea* i. 582); and הורייית וקורא, *Instruction to the Reader*

memory did not say, in order that the vowel-points should in any way be changed from what they were as given to Moses on Sinai.⁷⁷ Thus far his remark. But one must hesitate to accept this statement, inasmuch as it contradicts what he has said before on the *Niphal* conjugation of the regular verb, which is as follows:⁷⁸ "The inventors of the points made a distinction between the singular third person præterite and the participle, as they are pronounced alike, and pointed the past tense with *Pattach*, under the second radical [פָּתַח], and the participle with *Kametz* [נִפְתַּח]." Thus far the substance of his remark. We therefore see, from his own words, that even he believed that there were men who invented the points, namely, פָּ - פָּ - פָּ - פָּ &c. Hence it is evident that when he remarks, "as they were given to Moses on Sinai," he does not mean to say the form of the points, but the five major and the five minor sounds; and this is the reason why he uses the words "to change the vowels," and does not say the points. Thus, also, when⁷⁹ he said, "as they were given," and not "which were given," his words are to be understood in the same way, and I have no need to dwell on this point any longer.

R. Levi b. Joseph, author of the book *Semadar*, says, at the beginning of his work, as follows:⁸⁰ "If any one should ask, Whence do we know that the points and accents were dictated by the mouth of the Omnipotent? the reply is, It is to be found in the Scriptures, for it is written, 'And thou shalt write upon the stones all the words of this law very plainly' (Deut. xxvii. 8). Now, if the points and accents, which

בחולם [בָּלָל], וזה לא אמרו ד"ל לחלוק את התנועות כאשר נתנו למשה בסני עכ"ל,⁷⁷ והנה יש למנום בדבר הזה, כאשר דבריו אלה סותרים מה שאמר כבר בבנין נפעל מהשלמים, ח"ל,⁷⁸ ומחקני הנקוד שמו הפרש בין העבר והבינוני היחיד, כי קריאתם אחת, ונקוד עי"ן הפעל בעבר כפתח נקט, והבינוני בקמץ נקט עכ"ל בקצור, חרי משמע מדבריו אלה, כי גם הוא סובר שחיו אנשים אשר חקנו הנקוד ו"ל פָּ - פָּ - פָּ - פָּ וכו' א"כ מה שאמר כאן כאשר נתנו למשה בסני אין רצונו לומר צורת הנקוד רק חמש הקולות הגדולות וחמש הקטנות, לכך אוסר לחלוק התנועות ואינו אוסר הנקודות, גם מה⁷⁹ שאומר כאשר נתנו וני' ואינו אוסר אשר נתנו יש לחבין דבריו כאשר כתבתי, ולא אוכל להאריך:

וכתב בעל ספר הסמדר ושמו לר' ברי' יוסף. בתחלת ספרו ח"ל,⁸⁰ ואם יאמר האומר מאין נדע כי מפי הנבוכה נאמר הנקוד המעטים, ישיב המשיב מקרא מלא הוא, דכתיב וכתבת על האבנים את כל דברי התורה הזאת באר הדמם (דברים כ"ו),

⁷⁷ Kimchi's remark, to which allusion is made in the text, is to be found on p. 25 b of Levita's own edition of the *Michlol*, Venice, 1545, and on p. 81 a, ed. Hechim Fürth, 1793.

⁷⁸ This quotation is to be found on p. 18 b, &c., ed. Venice, 1545, and on p. 61 a, ed. Fürth, 1793.

⁷⁹ The Sulzbach edition has omitted the word מה, *what*.

⁸⁰ Nothing is known of this Grammatical Treatise, entitled *Sepher Ha-Semadar* (ספר הסמדר) = *the Book of the Vine-blossom*, or of its author, beyond the fact that it is also quoted by Azzariah de Rossi (*Meor Enajim*, cap. lix.), who endorses the above-named arguments for the antiquity of the vowel-points, and by Samuel Archevolti, in his Grammatical Treatise, entitled *Arugath Ha-Bosem* (פרשת הבוסם) = *A Trellis for Aromatic Plants*, published at Venice, 1602, and Amsterdam, 1730, who also espouses its sentiments. Comp. Buxtorf, *De Punctatorum Antiquitate*, p. 42, &c., Basel, 1648.

verbs, Job, the Five Megilloth, Daniel, Ezra, and Chronicles. It is the custom to put the Five Megilloth in the order in which they are read in the Synagogue, according to their respective seasons, that is, Song of Songs, Ruth, Lamentations, Ecclesiastes, and Esther.⁷⁴

Having now reached the place in which I, at the beginning of this Introduction, promised to state my own opinion about the points and accents, I shall first do battle against those who say that they were given on Sinai, and then state who invented them, and when they were originated and affixed to the letters. But if anyone should prove to me, by clear evidence, that my opinion is opposed to that of our Rabbins of blessed memory, or is contrary to the genuine Kabbalah of the *Sohar*,⁷⁵

I will readily give in to him, and declare my opinion as void. Up to this time, however, I have neither found, nor seen, nor heard, any evidence, nor anything approaching to it, that is worthy to be relied upon, that the points and accents were given upon Sinai.

I shall here state what I have found written on this subject in some treatises of later writers, but not in the works⁷⁶ of the Rabbins of blessed memory. Kimchi, in his *Michlol*, after citing the statement of the Talmud that it is necessary to make a pause between the conjunctions, remarks thus: “**בְּכַל** (Deut. xi. 18) is pointed with *Kametz*, because of the *Makeph*, and if it were read without the *Makeph*, it would be pointed **בְּכָל** with *Cholem*, and this, certainly, the Rabbins of blessed

כח, תחלים משלי, איוב, חמש מגילות, דניאל, קורא ד"ת, ח' המגילות נזהגים לכתוב סדרן לפי הסדר שקראים אותן בבית הכנסת כזמנם, רחמינו שיר רוח קינוח קחלה אמר: ⁷⁴

ועתה תעשה עד המקום אשר אמרתי בתחלה תתקדש וזאת לחיות דעי אף אני בענין הנקודות והמעשים, ואערוך מלחמה נגד האומרים שנתנו מסיני, ואודיע מי יסרם, ומי חוסרו והושמו עוב האמוניות, ומי שיוכחי בחוכמה ברוחה שדעתי וזאת נגד דעת ח"ל, ונגד הקבלה האמתית שבספר חוה"מ יבואל דעתי מפני דעתי, אבל עד הנה לא מצאתי ולא ראיתי ולא שמעתי דבר ראיה, או סמך שראוי לסמוך עלי, שנקודות והמעשים נתנו מסיני:

והנני אכתוב כל מה שמצאתי כתוב על כח בקצת דברי האדמו"רים אך לא בדברי ח"ל, כתב חוה"מ במכלול כאשר מביא מאמר ח"ל שצריך ליתן רוח בין הדבקים, ח"ל, הנה בכלל לבבכם, נקוד בקמץ מפני המקף, ואם יקרא אותו בלא מקף יהיה נקוד

⁷⁴ The Five Megilloth are respectively read every year, on five annual festivals, as follows:—i. The Song of Songs on Passover; ii. Ruth on Pentecost; iii. Lamentations on the Ninth of Ab; iv. Ecclesiastes on Tabernacles; and v. Esther on Purim. These festivals occur in the succession in which they are enumerated. Hence the present order of the Five Megilloth.

⁷⁵ The important passage ונגד הקבלה האמתית שבספר חוה"מ, or against the genuine Kabbalah of the *Sohar*, which was first animadverted upon by Azzariah de Rossi (*Meor Enajim* 287, &c., ed. Vienna, *vide supra*, p. 52), and of which the Buxtorfs made such terrible use against Levita (*Commentarius Masoreticus*, esp. ix., p. 74, ed. Basel 1820), is entirely omitted in the Sulzbach edition. That the *Sohar* does mention the vowel-points has already been shown (*vide supra*, p. 48), and Levita's assertion to the contrary is to be accounted for on the supposition advanced by De Rossi, that it arose from his not having read the *Sohar*, which had not then been printed.

⁷⁶ The Sulzbach edition erroneously has **אך בלא דברי**, instead of **אך לא דברי**.

and Hagiographa. Thus, when they [Ezra and his associates] found the very autographs of the authors themselves, as was the case with the book of Isaiah, which Isaiah himself wrote, the Psalms which David wrote, the Proverbs which Solomon wrote, and with all or part of the books which they possessed, they required no tradition to guide them, but copied exactly as they found it: *plene* wherever there was *plene*, and *defective* wherever there was *defective*. But when they did not find the autograph itself, which seems most likely to have happened, they undoubtedly followed the majority of Codices, which they had collected from different places, one here and one there, as the twenty-four books were then not joined together into one volume. Now they [Ezra and his associates] have joined them together and divided them into three parts: the Law, the Prophets, and the Hagiographa, and arranged the Prophets and Hagiographa not in the order in which they have been put by our Rabbins of blessed memory, in *Baba Bathra*, [14 a].

The following is the order of our Rabbins, of blessed memory:—The position of the Prophets is—Joshua, Judges, Samuel, Kings, Jeremiah, Isaiah, Ezekiel, and the twelve minor Prophets. The order of the Hagiographa is—Ruth, Psalms, Job, Proverbs, Ecclesiastes, Song of Songs, Lamentations, Esther, and Chronicles, and they [the Rabbins] gave appropriate reasons for this classification, which would be out of place here.

The Massorites too have adopted this order in the Prophets, only that they have put Isaiah before Jeremiah and Ezekiel, because he lived before them. The same order is also found in all the correct Spanish Codices; whilst the German and French Codices adopt the order of the Rabbins, of blessed memory. But in the Hagiographa, the Massorites have altered the order of the Rabbins of blessed memory as follows: Chronicles, Psalms, Job, Proverbs, Ruth, Song of Songs, Ecclesiastes, Lamentations, Esther, Daniel, Ezra, which is followed in the Spanish Codices; whereas the German Codices have the following order:—Psalms, Pro-

חספרים אשר כתבו החספרים עצמם, בננו ישיעה שכתב הוא בעצמו, וכן תהלים שכתב דוד, ומשלי שכתב שלמה, וכן כלן או מקצתן אשר נמצאו בידם, לא היו צדיכים לקבלה אלא הניחום כמו שמצינו, במקום מלא מלא, ובמקום חסר חסר, אבל אם לא נמצאו כמו שתוא קרוב לודאי. חלכו אחד אחד רוב ההערכות הנמצאות, אחת הגה ואחת תנה, כי לא היו הכ"ד ספרים מחוברים יחד, והם הברורים ועשו מתם ג' חלקים, דורה נביאים וכתובים, וסדרום נביאים וכתובים זה אחד זה שלא בסדר שסדרום דו"ל בכבא בתרא:

וזהו סדרן של דו"ל סדרן של נביאים, יחושע שופטים שמואל מלכים, ירמיה ישעיה יחזקאל, חדי עשר: וסדרן של כתובין דור תהלים איוב משלי קהלת שיר השירים קינות אסתר ד"ה, ונותנים מקמים וסברות נכונות על סדרן זה, ואין כאן מקומן:

ובעלי חסמורת ספרו נכאים בסדר הזה, רק שהקדימו ישעיה לפני ירמיה ויחזקאל, לפי שזמנו היה קודם וזמנו, וכן נמצא סדרן בכל ספרי ספרדים מחכמים, אבל בספרי האשכנזים והצרפתים הם סדורים בסדר של דו"ל, אכן בכתובים בעלי חסמורת סדרן של דו"ל והוא, ד"ה תהלים איוב משלי, דוד שיר השירים קהלת קינות אסתר, דניאל עזרא, וכן בספרי חספרים, אבל בספרי האשכנזים סדרן

in the Pentateuch.⁷³ There is undoubtedly a reason for all this, but I do not know it. I have now satisfied my desire in explaining that which I deemed necessary about the nature of the *Keri* and the *Kethiv*.

I shall now say something about the nature of *plene* and *defective*. First of all, I say, it appears that, to the words which were found written *plene* or *defective*, nothing new whatsoever was added by the men of the Great Synagogue out of their own understanding; but that Ezra transcribed them, into his copy of the Law, just as he found them in the Codex of the Law which was made from the scroll of the Law of Moses received from Sinai, and which the prophet Jeremiah concealed,⁷⁴ according to the opinion of some, without adding anything to it or taking anything from it. The same is the case with the *defective* and *plene* of the Prophets

בחרה; וכל כל פנים מעם יש בדבר, ואנכי לא ידעתי, וכאן נשלם חפצו מה שראיתי לבאר בענין קריין וכתבן :

ועתה אדבר מענין המלים והוספים, ואחדיל ואומר, כי המלות שנכתבו חסרים או מלאים נראה כי לא חדשו אנשי כנסת הגדולה בחן דבר מרעמם, רק ערוא כתבם בחורח, כאשר מצאם במסופם ס"ח אשר חוקקו מספר תורה משה אשר קבל מסיני שגנו ירמיה הנביא לפי דעת האומרים ככה,⁷³ ולא חוסף ולא נרע, וכן החסרים המלאים שבנביאים ובכתובים, אם נמצאו בידם נופי

הבצור . . . Zeoh. xi. 2	יעבר . . . Ezek. xlviii. 14	עשות . . . 1 Sam. xlv. 18
המבצר . . . Ezek. xlii. 9	יעור . . . 1 Chron. xx. 5	עטי . . . Jerem. xl. 8
המבונים 2 Chron. xxxv. 8	יחולל . . . 2 Chron. xxix. 14	ענר . . . Amos viii. 4
הדור . . . Ps. v. 9	יגשן . . . Ps. lix. 16	עשר . . . 2 Chron. xiii. 19
הדחוק . . . Prov. xxiii. 6	יכסו . . . Ps. xli. 10	עתורים . . . Esther viii. 13
החנונים . . . Ezra viii. 17	יכשלו . . . Prov. iv. 16	צעריהם . . . Jerem. xiv. 3
הלעסני . . . Jerem. xxv. 7	לש . . . 2 Sam. iii. 15	צטריה . . . Jerem. xlviii. 4
החששות 2 Chron. xxvi. 21	לדנים . . . Jerem. xvi. 16	צטרי . . . Ezek. iv. 15
הלנו . . . Numb. xiv. 36	לרוב . . . Judg. xxi. 22	קדמי . . . Numb. xvi. 9
החשבות . . . Joshua xix. 22	לשור . . . 1 Sam. xviii. 6	שושק . . . 1 Kings xiv. 25
החננו . . . Isaiah lxii. 3	לסות . . . Ezek. xxii. 18	שרוקה . . . Jerem. xviii. 16
חלול . . . Jerem. xiv. 14	למשוכה . . . Isaiah xlii. 24	שרתה . . . Jerem. xv. 11
חורמות . . . Jerem. xiv. 14	למענותם . . . Ps. cxxix. 8	שחרור . . . Jerem. xliiii. 10
וכס . . . Jerem. viii. 7	כנניה . . . 1 Sam. xx. 1	שחור . . . 1 Chron. xxiv. 24
חארוקדיא . . . Ezek. xli. 15	מוטעה . . . Jerem. xlviii. 21	שנחם . . . Zeph. ii. 7
וחלוק . . . 1 Chron. iv. 20	נוב . . . Isaiah lvii. 19	שבות . . . Ps. lxxxv. 2
יחולל . . . 1 Chron. xii. 3	נובי . . . Nehem. x. 20	שלשום . . . Prov. xxii. 20
החכנו 2 Chron. xxxv. 4	נשיות . . . Isaiah iii. 16	חנניא . . . Numb. xxxii. 7
חוקק . . . Ps. lxxiv. 11	נמשכים . . . Nehem. vii. 52	תרוב . . . Prov. iii. 80
יציע . . . 1 Kings vi. 5	שום . . . 2 Sam. xiv. 7	חשה . . . Job xxx. 22

It will be seen that the Massorah finalis, under letter *Jod*, where these alphabetical lists are found, only gives seventy-two of the former, whereas of the latter it gives seventy-five. Comp. also *Sopherim* vii. 4; *Ochla Fe-Ochla*, sections lxxx. and lxxxi., pp. 24, 85, &c.

⁷³ Levita is surely incorrect in his statement that not one of the variations specified in these lists occurs in the Pentateuch. In perusing them it will be seen, that in the list of eighteen words (No. 69), we have Gen. xxvii. 29; xliii. 28; in the list of seventy words (No. 71), we have Gen. xxiv. 33; xxv. 23; Exod. xvi. 2; Numb. i. 16; xxi. 32; and in the next list (also No. 71), Gen. viii. 17; xxxix. 20; Numb. xiv. 36; xxvi. 9; xxxii. 7.

⁷⁴ According to the traditional explanation of Deut. xxxi. 26, a copy of the entire Pentateuch was deposited by Moses in the Ark of the Covenant (Comp. *Gittin* 60 a; *Baba Bathra* 14-15; *Menuchoth* 30 a; *Jerusalem Targum* on Deut. xxi. 26). This Codex Jeremiah concealed when he concealed the Ark, together with the Tabernacle and the Altar of Incense. 2 Maccab. ii. 5.

in the text written with a *Jod* in the middle, and in the margin read with *Vav*, and the alphabetical list of 70 words in which the reverse is the case ;⁷¹ not one of all these occurs

וארם . . . Josh. xxiv. 3	והענב . . . Ezek. xxxiii. 16	נמע . . . Prov. xxxi. 16
והנג . . . 1 Sam. ix. 26	עז . . . Ezek. xxxiii. 43	בלל . . . Prov. xxxi. 18
והא . . . 1 Sam. xxiv. 19	חמש . . . Ezek. xlv. 3	את . . . Job i. 10
ורום . . . 2 Sam. xxi. 9	ואבנר . . . Hag. i. 8	ורא . . . Job xlii. 16
די . . . 1 Kings i. 37	לכן . . . Ruth i. 12	בלל . . . Lamen. ii. 19
דחיה . . . 2 Kings ix. 37	והדע . . . Ruth iv. 4	הביט . . . Lamen. v. 1
ונרא . . . Isaiah xli. 28	והא . . . Ps. vi. 4	ונשכב . . . Lamen. v. 21
דן . . . Isaiah liv. 18	ועה . . . Ps. lxxiv. 6	אח . . . Eccl. vii. 22
דמ . . . Jerem. xvii. 8	שח . . . Ps. xc. 8	אח . . . Nehem. ix. 6
דעש . . . Jerem. xl. 16	וארבע . . . Prov. xxx. 18	

The twenty words which, on the contrary, terminate with *He* in the textual reading, but not in the marginal reading, are:—

והארה . . . Josh. vii. 21	והארה . . . Jerem. xxvi. 6	דברה . . . Ps. li. 4
ואביה . . . Josh. xxiv. 8	קח . . . Jerem. xxxi. 39	אדניה . . . Prov. viii. 17
והאיה . . . 2 Sam. xxiii. 20	ובאח . . . Jerem. xliiii. 11	ורעה . . . Prov. xxvii. 10
וקח . . . 1 Kings vii. 28	נכסאה . . . Jerem. xlviii. 27	סכחה . . . Dan. ix. 18
והרה . . . Jerem. iii. 7	רעז . . . Micah iii. 2	איה . . . Lament. iii. 10
באה . . . Jerem. xv. 9	וקח . . . Zech. i. 16	אלה . . . Ezra v. 15
דערה . . . Jerem. xviii. 10	יעשה . . . Ruth i. 8	

These instances are given in the Tract *Sopherim* vii. 2; *Massorah marginalis* on Prov. xxxi. 16; *Lament. ii. 19, v. 1*; *Eccl. vii. 22*; *Massorah finalis* under letter *He*, and *Ochla Ve-Ochla*, sections cxi. and cxii., pp. 81, 99, &c.

⁷¹ The following are the words which in the textual reading have *Jod* in the middle of the word, and are with *Vav* in the marginal reading:—

אוכר . . . Ps. lxxvii. 12	ונשכב . . . 1 Kings xvi. 34	מידע . . . Isaiah xii. 5
ארינה . . . 2 Sam. xxiv. 18	ולשיכו . . . Isaiah x. 6	מיסות . . . Ezek. xli. 8
בדחיו . . . Isa. xxiii. 13	ורב . . . Job xxxiii. 19	נכסיה . . . Ezra ii. 50
ברחוקה . . . 1 Kings vi. 21	ונציר . . . Isaiah xlix. 6	סימה . . . 2 Sam. xiii. 32
בנים . . . Prov. xxiii. 31	ונדחיה . . . Dan. ii. 23	ענינה . . . Hos. x. 10
בנים . . . Ps. lxxix. 10	ורסניה . . . Dan. iii. 10	עניה . . . 1 Chron. i. 51
בנים . . . Gen. xxv. 28	והשחז . . . Lament. iii. 20	פסיריה . . . 1 Chron. ix. 28
ברחיו . . . 1 Chron. xii. 15	וזניה . . . 2 Kings xxii. 36	ציף . . . 1 Chron. vi. 20
דחוריה . . . 1 Chron. xii. 5	דחיה . . . Ps. lxxi. 12	קריא . . . Numb. i. 16
הכניניה . . . 1 Chron. iv. 41	שיב . . . 2 Sam. xv. 8	ראיה . . . Isaiah xlii. 20
וישם . . . Gen. xxiv. 38	יני . . . Ps. lxxii. 17	ראיה . . . Eccl. v. 10
וילנו . . . Exod. xvi. 2	יבשני . . . Ps. lvi. 7	שם . . . Isaiah xxviii. 15
וישם . . . Numb. xxi. 32	ימכו . . . Ps. cxl. 11	שיחה . . . Jerem. xviii. 22
רינס . . . Josh. xv. 58	ירכו . . . Ps. lxxvi. 7	שבתה . . . Jerem. xxix. 14
רינס . . . Judg. vii. 21	יקצרו . . . Job xxiv. 6	שובריה . . . Jerem. i. 6
ורעיה . . . Judg. xi. 37	כמש . . . Jerem. xlviii. 7	שבתה . . . Lament. ii. 14
ויהל . . . 1 Sam. xiii. 8	לצריא . . . Nehem. xli. 16	שיל . . . Mi.ah i. 8
ויחד . . . 2 Sam. xx. 5	לעזר . . . 2 Sam. xviii. 8	ששירה . . . Hos. vi. 10
ושיא . . . 2 Sam. xx. 25	סון . . . 2 Sam. xxi. 20	שדון . . . Job xix. 29
והנחל . . . 1 Chron. viii. 25	מגדל . . . 2 Sam. xxii. 51	חזיל . . . Ezek. xxx. 16
ורשני . . . Ps. xvii. 14	מיס . . . 2 Kings xvi. 18	חמש . . . Prov. xvii. 13
ורצם . . . Ps. xlix. 15	מיצק . . . 2 Kings iv. 5	חמוק . . . Prov. xxi. 30
ורש . . . Job vii. 6	מיד . . . Ruth ii. 1	חרים . . . Ps. lxxxix. 18
והיה . . . Job vi. 2		

The following is the Alphabetical list of words, which, on the contrary, have *Vav* in the middle of the word in the textual reading, and have *Jod* in the marginal reading:—

אוכר . . . Gen. xxxix. 20	אורצם . . . Jerem. i. 41	נול . . . Prov. xxi. 24
אבניל . . . 1 Sam. xxv. 18	בשני . . . 2 Sam. xvi. 12	דחיה . . . Ezra iv. 9
אנזק . . . 2 Sam. xv. 20	בור . . . Jerem. vi. 7	הוצא . . . Gen. viii. 17
אושד . . . Isaiah xl. 2	בהלכיהם . . . Nahum ii. 6	דחוריה . . . Jerem. xix. 2
אלי . . . 2 Kings xxiv. 15	ברוח . . . 1 Chron. vii. 31	הדחיה . . . Jerem. xlviii. 5

which have no *Vav* conjunctive in the text, and yet are read in the margin with it, and the 11 words in which the reverse is the case;⁶⁸ the 29 words which in the text want the suffix *Vav* in the text, and are read in the margin with it, and the 11 words in which the reverse is the case;⁶⁹ the 29 words which in the text want *He* at the end, and in the margin are read with it, and the 20 words in which the reverse is the case;⁷⁰ the alphabetical list of 75 words, every one of which is

אמור . . .	Ezek. xlii. 16	הלכות . . .	Prov. xxxi. 27	טמיל . . .	Ezra ii. 46
והאמור . . .	Ezek. xliii. 15	ובחבנתו . . .	Job. xvi. 12	ובמלחמה . . .	Ezra iv. 4
והאמור . . .	Ezek. xliii. 16	יבחר . . .	Ecd. ix. 4	והאמור . . .	Ezra viii. 17
נמר . . .	Ps. lxxii. 2	ובמלחמה . . .	Esther i. 5	בזחלים . . .	Nehem. iv. 7
סלמה . . .	Ps. cxxxix. 6	מוסכן . . .	Esther i. 16	למלכ . . .	Nehem. xii. 14
ובמלחמה . . .	Ps. cxlv. 6	ידיו . . .	Dan. iv. 9	עוה . . .	1 Chron. i. 46
כשאח . . .	Prov. i. 27	המנינא . . .	Dan. v. 7	הורוהו . . .	1 Chron. iii. 24
הלק . . .	Prov. xiii. 20	החל . . .	Dan. v. 16	ששר . . .	1 Chron. xxvii. 29
ימח . . .	Prov. xix. 16	החל . . .	Dan. v. 16	ושמרימות . . .	2 Chron. xvii. 8
ועק . . .	Prov. xxiii. 5	המנינא . . .	Dan. v. 16	לורעה . . .	2 Chron. xxix. 8
חרצנה . . .	Prov. xxiii. 28	המנינא . . .	Dan. v. 29		

The list of these transpositions is given in the Massorah finalis, under letter *Vav*, and in the *Ochla Ve-Ochla*, section xci., pp. 27, 93, &c.

⁶⁸ The twelve words which are in the text without the *Vav* conjunctive, but are read with it in the margin, are as follows:—

בניני . . .	2 Kings iv. 7	עד . . .	Job ii. 7	אין . . .	Lamen. 5. 8
חחח . . .	Isa. lv. 13	רי . . .	Dan. ii. 43	וקנים . . .	Lamen. iv. 16
דוד . . .	Prov. xxvii. 24	לא . . .	Lamen. ii. 2	אנים . . .	Lamen. v. 7
יילד . . .	Prov. xxiii. 24	לא . . .	Lamen. v. 5	אנחנו . . .	Lamen. v. 7

The eleven words which, on the contrary, have *Vav* conjunctive in the text, but not in the marginal reading, are as follows:—

וכי . . .	2 Sam. xvi. 10	וחקש . . .	Jerem. iv. 5	והשענו . . .	Dan. ix. 5
ובסנדריה . . .	1 Kings vii. 86	ויוה . . .	Jerem. v. 24	וחסד . . .	Nehem. xi. 17
וראיה . . .	2 Kings xi. 1	ורצוא . . .	Jerem. viii. 1	ורשמה . . .	Prov. xxiii. 24
ואח . . .	2 Kings xvi. 17	וכל . . .	Lamen. iv. 12		

These instances are enumerated in the Massorah marginalis on Dan. ix. 5; Massorah finalis, under the letter *Vav*; and *Ochla Ve-Ochla*, sections cxvii. and cxviii., pp. 92, 101.

⁶⁹ The eighteen words, which according to the Massorah want the suffix *Vav* in the text, are as follows:—

וישחור . . .	Gen. xxvii. 29	וישחור . . .	1 Kings ix. 9	ורלחה . . .	Ezek. vii. 21
וישחור . . .	Gen. xliii. 28	ויירב . . .	1 Kings xii. 7	שר . . .	Dan. v. 21
ירצו . . .	Judg. xxi. 20	יקח . . .	2 Kings xx. 18	ירעל . . .	Ezra iii. 8
ירעלה . . .	1 Sam. vii. 9	ירחנה . . .	2 Kings xxii. 5	אדיר . . .	Nehem. iii. 80
ויאסר . . .	1 Sam. xii. 10	ואכל . . .	Isaiah xxxvii. 80	אדיר . . .	Nehem. iii. 81
ואמר . . .	1 Sam. xiii. 19	יחד . . .	Jerem. xlviii. 7	וקבל . . .	Esther ix. 27

The eleven words which on the contrary terminate with *Vav* in the textual reading, but have no *Vav* in the marginal reading, are as follows:—

ויאסרו . . .	Josh. vi. 7	ויבאו . . .	1 Kings xii. 3	ויצחו . . .	2 Kings xvi. 15
ויאסרו . . .	Josh. ix. 7	ויבאו . . .	1 Kings xii. 21	יצאו . . .	Ezek. xlvii. 9
ויאסרו . . .	1 Sam. xv. 16	שכשחו . . .	2 Kings ix. 33	יעשירו . . .	Nehem. iii. 15
רגלי . . .	2 Sam. xx i. 34	ויבאו . . .	2 Kings xiv. 13		

These instances are partly enumerated in Tract *Sopherim* vii. 1; and entirely in the Massorah marginalis on 1 Kings i. 1, xii. 8; Massorah finalis under letter *Vav*; and *Ochla Ve-Ochla*, sections cxix. and cxx., pp. 92, 102.

⁷⁰ The twenty-nine words which have no *He* in the textual reading, but have it in the marginal reading, are as follows:—

It is astonishing that in the Pentateuch there should only be 65 *Keris* and *Kethivs*, 22 of which relate to *נערה*, which is written in the text *נער*, and the marginal reading is *נערה*; whilst in the book of Joshua, which is only about a tenth the size of the Pentateuch, there occur 82,⁶⁵ and in the book of Samuel, which in quantity is about a fourth of the Pentateuch, there are found 138.⁶⁶ It is also to be noticed that, of the many Catalogues, Registers, and Alphabetical Lists of the *Keris* and *Kethivs* in the Great Massorah, not a single one is found in the Pentateuch. Thus, of the 62 words in which two letters are transposed;⁶⁷ the 12 words

83, 55, 57; xxv. 23; xxxvii. 3, 29; xxx. 11; xxxiii. 4; xxxiv. 9 (twice), 12; xxxvi. 5, 14, 15; xxxix. 20, 22; xliii. 28; xlix. 11 (twice); Exod. iv. 2; xiii. 11; xvi. 2, 7, 13; xxi. 8; xxii. 4, 26; xxvii. 11; xxviii. 28; xxxii. 17, 19; xxxv. 11; xxxvii. 8; xxxix. 4, 21, 33; Levit. ix. 23; xi. 21; xvi. 21; xxi. 5; xxiii. 13; xxv. 30; Numb. i. 16; iii. 51; x. 86; xi. 32; xii. 3; xiv. 84; xvi. 11; xxi. 32; xxvi. 9; xxvii. 7; xxviii. 4; Denter. ii. 83; v. 10; vii. 9; viii. 2; xxi. 7; xxii. 15 (twice), 16, 20, 21, 23, 24, 25, 26 (twice), 27, 28, 29; xxvii. 10; xxviii. 27; 30; xxx. 22; xxxiii. 9. The numbers, therefore, given in Kitto's *Cyclopædia of Biblical Literature*, s. v. *Keri* and *Kethiv*, must be corrected. The instances in which the *Keri* and *Kethiv* are on the word *נער*, have already been specified. *Vide supra*, p. 109, note 48.

⁶⁵ According to our collation of the text, we find *thirty-five Keris* and *Kethivs* in the Book of Joshua expressly so marked, viz., Josh. ii. 18; iii. 4, 16; iv. 18: v. 1; vi. 5, 7, 9, 13, 15; viii. 11, 12, 16; ix. 7; xi. 16; xv. 4, 47, 48, 58, 68; xvi. 3; xviii. 12, 14, 19 (twice), 24; xix. 22, 29; xx. 8; xxi. 10, 27; xxii. 7; xxiv. 3, 8, 16; and at least three, though not designated *Keri*, are nevertheless such, viz., xvi. 5; xviii. 8, 9. Comp. also *ibid.* v. 15; vii. 21; ix. 7; x. 8; xii. 20; xv. 63; xxiv. 19.

⁶⁶ Equally wrong is Levita's statement about the number of *Keris* and *Kethivs* in the books of Samuel, inasmuch as a careful perusal of the Massoretic remarks will show that there are 161, and not 133. They occur as follows:—1 Sam. ii. 3, 9, 10 (twice); iii. 2, 18; iv. 13; v. 6, 9, 12; vi. 4, 5; vii. 9; viii. 3; ix. 1, 26; x. 21; xi. 6, 9; xii. 10; xiii. 8, 19; xiv. 27, 32 (twice); xv. 16; xvii. 7, 23, 34; xviii. 1, 6, 7, 9, 14, 22; xix. 18, 19, 22, 28 (twice); xx. 1, 2 (twice), 24, 38; xxi. 12 (twice); xxii. 13, 17, 18 (twice), 22; xxiii. 5; xxiv. 9, 19; xxv. 8, 18 (twice), 34; xxvi. 5, 7 (twice), 11, 16, 22; xxvii. 4, 8; xxviii. 8; xxix. 5 (twice); xxx. 6, 24:—2 Sam. i. 8, 11; ii. 23; iii. 2, 3, 12, 15, 25; v. 2 (thrice), 8, 24; vi. 23; x. 9; xii. 9, 20, 22, 24, 31; xiii. 32, 34, 37; xiv. 7, 11, 21, 22, 30; xv. 8, 20, 28; xvi. 2, 8, 10 (twice), 12 (twice), 18; xvii. 12, 16; xviii. 3, 8, 12, 13, 17, 18; xix. 7, 19, 32, 41; xx. 5, 8, 14, 23, 25; xxi. 4, 6, 9 (twice), 12 (twice), 16, 20, 21; xxii. 8, 15, 23, 38, 34, 51; xxiii. 8 (twice), 9 (thrice), 11, 13, 15, 16, 18, 20 (thrice), 21, 37; xxiv. 14, 16, 18, 24. These, it must be remarked, do not include either the *Keri Ve-lo Kethiv* or the *Kethiv Ve-lo Keri*, which have already been enumerated (*vide supra*, p. 109, n. 51).

⁶⁷ The sixty-two words in which two letters following each other are transposed, are as follows:—

התק	Josh. vi. 13	כטורק	2 Sam. iii. 25	תורק	Jerem. ii. 25
גלן	Josh. xx. 8	הדוצרות	2 Sam. xiv. 30	במרוצות	Jerem. viii. 6
גלוי	Josh. xxi. 27	בעברות	2 Sam. xv. 28	שוחם	Jerem. ix. 7
הדימנות	Judg. xvi. 26	נפצות	2 Sam. xviii. 8	שומע	Jerem. xvii. 23
והרמנה	1 Sam. xiv. 27	ויקלעו	2 Sam. xx. 14	הודיע	Jerem. xxix. 23
בנייה	1 Sam. xix. 18	הארצה	2 Sam. xxiv. 16	והרעותך	Jerem. xxxii. 23
בנייה	1 Sam. xix. 22	הארז	1 Kings vii. 45	התעורר	Jerem. xlii. 20
ניח	1 Sam. xix. 23	הסמכותם	2 Kings xi. 2	אשריחיה	Jerem. i. 15
בנייה	1 Sam. xix. 23	ימות	2 Kings xiv. 6	תכסלי	Ezek. xxxvi. 14
הדורק	1 Sam. xxvii. 8	ואכול	Is. xxxvii. 30	הדאורק	Ezek. xl. 15

Now it is evident, from all I have said, that the *Keri* and *Kethiv* never occur with respect to *plene* and *defective*, nor on a single one of the vowel-points and accents. Let me, therefore, warn and caution every one who reads the folio or quarto editions of the four and twenty books published here, in Venice, in the year 278 (= 1517),⁶³ to pay no attention to the false remarks printed in the margin, in the form of *Keri* and *Kethiv*, *plene* and *defective*, *Milel* and *Milra*, and *variations in the vowels and accents*, or to any of those things which ought not to have been done, as I have stated above. The author of them did not know how to distinguish between his right hand and his left. Not being a Jew, he knew nothing about the nature of the Massorah, and what he did put down simply arose from the fact, that he sometimes found variations in the copies which he had before him, and, as he did not know which reading was the correct one, he put down one in the margin and another in the text. Sometimes it so happened that he put the correct reading into the text, and the incorrect one into the margin, and sometimes the reverse is the case; thus, he was groping in darkness, like a blind man. Hence, they are not to be heeded, for they are confusion worse confounded.

Now, before quitting the subject of the *Keri* and *Kethiv*, let me remark, that, being anxious to know the number of all the *Keris* and *Kethivs* throughout the Scriptures, I counted them several times, and found them to be 848, and indicated this by the mnemonical sign, "*Karjan Ve-Kathban*."⁶⁴ Of these, 65 are in the Pentateuch,⁶⁴ 454 in the Prophets, and 329 in the Hagiographa.

⁶³ This refers to the first edition of the great Rabbinic Bible, in folio, published by Bomberg, 1516-17, and the quarto edition, also published by Bomberg, 1517. Comp. Wolf, *Bibliotheca Hebraea* ii. 367; Masch, *Bibliotheca Sacra* i. 17; Steinschneider, *Catalogus Libr. Hebr. in Bibliotheca Bodleiana*, col. 7; Kitso, *Cyclopaedia of Biblical Literature*, s. v. RABBINIC BIBLES.

⁶⁴ That is to say 848, which is the numerical value of קר"ן וכת"ב, viz., p 100, + r 200, + i 10, + i 10, + j 50, + v 6, + c 20, + n 400, + b 2, + j 50 = 848.

⁶⁴ Levita is surely wrong in saying that there are only sixty-five *Keris* and *Kethivs* in the Pentateuch. In again going through the Massoretic notes in the Bible, we have found eighty-two. They are as follows:—Genesis viii. 17; x. 19; xiv. 2, 8; xxiv. 14, 16, 28,

we have followed in these matters is the famous Codex of Egypt, which contains the twenty-four books, and which had been in Jerusalem for many years, in order that other Codices might be corrected by its text; and all followed it, because Ben-Asher had minutely revised it for many years, and corrected it many times. According to this, many copies were made; and I, too, followed it in the books of the Law which I myself have written, in all its integrity."⁶⁰ And we also, throughout all these countries, follow its readings, whilst the Orientals adopt the text of Ben-Naphtali. The variations in the accents between them are confined to the smaller accents, such as *Metheg*, *Makiph*, *Munach*, *one Pashta*, or *two Pashtas*. All this will be thoroughly explained in a separate Treatise, called *Good Sense*, which, by the help of the Lord, I intend to write.⁶¹ These variations between them, which also extend to the vowels, only refer to *Cholem*, *Kemetz-Chateph*, *Long-Kemetz*, *Pattach*, *Sheva*, *Chateph-Pattach*, as well as to *Dagesh*, *Raphe*, *Milel*, and *Milra*.

ii. *A Treatise on the Massorah*, entitled the *Massoreth of Ben-Asher* (מסורה בן אשר), stating partly the Massoretic remarks on each word in the margin of the text itself (מסורה גלונית), and partly at the end of the Codex (*Massorah finalis*). Comp. Pinsker, *Likute Kabmonijot*, text p. 130; iii. *A Treatise on the Accents* (מסורה וקדוקי העצמים), first printed in the Rabbinic Bible, Venice, 1517; and then again by Leopold Dukes, Tübingen, 1846; iv. *A Treatise on the Consonants and Vowels* (מסורה וקדוקי האותיות הנקבות), of which fragments only have survived, which are inserted in his treatise on the accents, and against which the celebrated Saadia Gaon wrote a dissertation; and v. *A Treatise on Assonances* (מסורה וקדוקי השוואה), giving eighty Hebrew words, similar in sound, but differing in sense. Moses b. David b. Naphtali, again, or simply Ben-Asher, as he is generally called, represented the Easterns, and wrote in the interests of the Babylonian school, i. A Model Codex of the Bible, and ii. A Treatise on the system of vocalisation and accentuation. Comp. Fürst, *Introduction to the Hebrew and Chaldean Lexicon*, p. xxi. A list of the variations between these two representatives of the Easterns and Westerns, is given at the end of the Rabbinic Bibles.

⁶⁰ The *Treatise on the Love of God* (מסורה אהבה), which Levita quotes, is simply one of the component parts of Maimonides' gigantic work on the Biblical and traditional Laws, called *Deuteronomy*; *Second Law* (חוקי דברים), or *Jad Ha-Chazaka* (יד החזקה) = *the Mighty Hand*, in allusion to Dent. xxiv. 12. The part consists of the following six *Halachoth* (הלכות), or *Tractates*: i. On the reading of Shema; ii. On Prayer and the Priestly Benediction; iii. On Phylacteries, Mezzuzah, and the Scroll of the Law; iv. On the Fringed Garment; v. On Benedictions, and vi. On Circumcision. The quotation in question is from Tractate iii., and the portion which treats on the Scroll of the Law, or *Hilchoth Sepher Thora*, viii. 4. The reference in the text is, to say the least, most indefinite.

⁶¹ The treatise on the accents, entitled *Good Sense* (טעם טוב), to which Levita refers, appeared within twelve months of the publication of this statement. *Vide supra*, p. 63, &c.

the Prophets.⁵⁷ And as the points which were added in after time are simply signs and marks to indicate the pronunciation, therefore, they do not come within the province of the *Keri* and *Kethiv*. The same is the case with the variations between the Easterns and Westerns, not one of which is on the vowels and accents. By the Easterns are meant the Babylonians, and by the Westerns, the Palestinians.⁵⁸ We in all these countries are descendants of the latter, and therefore follow their readings and submit to their authority. Now the variations between these two are, respecting words and letters, *Keri* and *Kethiv*, *plene* and *defective*, but not in vowels and accents. And this is a proof that these variations were written down prior to the invention of the vowels and accents. The variations, however, between Ben-Asher and Ben-Naphtali, which simply refer to the points and accents, were unquestionably written down after the invention of the points and accents; and this is easily understood.

As to these two men, they were the heads of two different Masoretic schools, and their respective names were *Jacob b. Naphtali* and *Aaron b. Asher*.⁵⁹ Maimonides, of blessed memory, writes in the *Treatise on the Love of God*, cap. viii., as follows: "The copy which

⁵⁷ The words *וּבְשָׂר הַסֵּפֶרִים כְּמוֹ שֶׁקִּבְּלוּ מִהַנְּבִיאִים*, and in the other books as they received them from the Prophets, which are essential to the argument, are omitted in the Sulzbach edition.

⁵⁸ From the Babylonian and Jerusalem Talmuds we see that, as early as the third century of the Christian era, there existed differences between the Easterns and Westerns, which affected both the reading and the exegesis of certain words (comp. Geiger, in the Hebrew Essays and Reviews, entitled, *Keram Chemed*, vol. ix., p. 69, Berlin, 1856); and that many of the deviating renderings of the Septuagint and of the so-called Jonathan Chaldee version of the Prophets arise from their following the more ancient Eastern readings. These two schools produced in the middle of the sixth century the two systems of vocalisation which we have already described (*vide supra*, p. 61, &c.), and bequeathed to us a list of their variations (*וְדוּלְוִי*), which is given in the Rabbinic Bibles, but which is both exceedingly imperfect and incorrect. It is to this list that Levita refers in the text. The indefatigable Pinaker, who created a new era in the history of the Karaites, has greatly enriched and amended this list from two Codices, of A.D. 916 and 1010. Comp. *Einleitung in das Babylonisch-Hebräische Punktations-system*, pp. 121-132; Vienna, 1868.

⁵⁹ Aaron b. Moses b. Asher, or simply, *Ben-Asher*, as he is generally called, flourished circa A.D. 900, at Tiberias. He was the most accomplished scholar and representative of the Tiberian system of vocalisation and accentuation, and wrote, in the interests of the Westerns, the following works: i. *A Model Codex of the Bible*, (*סֵפֶר בְּנֵי אֲשֶׁר*), furnished with the points and accents according to the Western school, which became the standard text, and which Maimonides described in such eulogistic terms;

wrote so. Whereupon they wrote in the margin "Read ואכברה." The same thing they did with all the other post-exile books.

In short, the men of the Great Synagogue made the *Keri*, in the Pentateuch, in accordance with a tradition from our teacher Moses, peace be upon him; in the Prophets and Hagiographa, in accordance with a tradition from the Prophets and sages of succeeding generations; and in the post-exile books, in accordance with the directions of the authors themselves; but never on account of any doubtful readings, as many have supposed.

Now, when I gave my heart to inquire into, and examine with wisdom, all which has been done in the matter of the *Keri* and *Kethiv*, I discovered that the *Keri* and *Kethiv* are never found on *plene* and *defective*. That is to say, there is not a word to be found in the whole Bible which is written in the text *plene*, and the marginal reading of which is *defective* or *vice versa*; and the reason is, that the sense of the word is never affected by its being *defective* or *plene*.

I have also discovered this, which is important to remember, that the *Keri* and *Kethiv* are never to be found on the vowel-points and accents. That is to say, there is not a word to be found which is pointed in the text in one way, and the marginal reading of which is in another way. Nor do the *Keri* and *Kethiv* occur with respect to *Dagesh* and *Raphe*, nor in *Milel* and *Milra*, nor on *right* and *left* [i. e. the point on letter ׀], nor on *Mapik* and *no Mapik*, nor on either of the *accents pausal* or *non-pausal*.

And the reason of it is, because there never was any difference of opinion among all Israel about the pronunciation of the words; for all alike read the Law without points, just as they had received it from Moses; and the other sacred books, as they received them from

ואכברה קרי, וכן עשו בכל האחרים
שבספרי הגולה:

והכלל כי אנשי כנסת הגדולה עשו הקרי
שבתורה על פי הקבלה ממשה רע"ה,
ושבנביאים וכתובים על פי הקבלה מנביאים
וחכמי הדורות, ובספרי הגולה על פי
המחברים עצמם, ולא בעבור הספקות כאשר
חשבו רבים:

והנה כאשר נתתי את לבי לדרוש
ולחור בחכמה, על כל אשר נעשה בענין
קרי וכתוב, עוד זה מצאתי, שלא נמצא קרי
וכתוב על ענין הכר ומלא לעולם, ר"ל שלא
נמצאת מלה בכל המקרא שהכתוב הוא מלא
והקרי הוא חסר, או להפך, והמעט לפי שלא
חשונה הוראת המלה בעבור חסר ומלא
לעולם:

ועוד זה מצאתי הכר נא ודע
לך, שלא נמצא קרי וכתוב על ענין הנקודות
המעטים לעולם, ר"ל שלא נמצאת מלה
שהכתוב נקוד באופן אחד והקרי באופן אחר,
וכן לא יבא קרי וכתוב על דגש דפי, ולא
על מלעיל ומלרע, ולא על ימין ושמאל, ולא
על מפיק או לא מפיק, וכן לא על אחד
ממעמדים המספיקים או בלתי מספיקים:
והטעם לפי שלא היתה מחלוקת בכל

ישראל בקריאת המלות, כי הכל היו קוראין
בתורה בלי נקוד, כמו שקבלו ממשה רע"ה,

Comp. *Ioma*, 21 b. In the *Midrash Rabba*, on the Song of Songs, viii. 8, where the same thing is recorded, *the holy oil* (שמן הקודש) is substituted for the Shechinah, as one of the five things. Comp. p. 26 a, ed. Stettin, 1863.

hundred and twenty persons—noted down according to a tradition which they had, informing them that our teacher Moses, peace be upon him, did not read this word as it is written in the text, because of one of the many secrets known unto them; that our teacher Moses, peace be upon him, delivered them⁵⁵ to Joshua, Joshua to the sages, the sages to the prophets, &c., &c., who put it down in the margin, as the *Keri* has it, and that Ezra was the writer thereof. This is, therefore, the very thing which he wrote in the Law of Moses.

The same thing they did with all the words in the Prophets and Hagiographa, respecting which they had a tradition from the Prophets and the sages, delivered from mouth to mouth, that they are not to be read as they are written. But as for the post-exile books, they required no tradition, for their authors were themselves present with them. Whenever, therefore, they [the men of the Great Synagogue] found a word in them which appeared to them not in harmony with the design of the context, and the simple meaning of the passage, the author gave them the reason why he had written in so abnormal a manner; hereupon they wrote the normal expression in the margin as the *Keri*. Herewith the question is fully answered, which I asked above about *Ezra* iv. 2, [Ezra iv. 2], since Ezra did assign a reason why he wrote in such a manner. In like manner, when they read in the book of Haggai (i. 8) *וְכָכָר*, Haggai himself told them not to read *וְכָכָר* but *וְכָכָר*, as if the *ה* were written out at the end, and told them that it was owing to the five things which were in the first temple, but not in the second temple,⁵⁶ that he

שמש רבינו ע"ה לא קרא המלה חזיה כנתיבה לסוד אחר מן הסודות הירוע להם, שמש רבינו ע"ה מסר ליהושע ויהושע לקנים וקנים לנביאים וכו' וכתבוהו בחוץ בקריאתה ועודא חיה הסופר, חזו מה שכתב הוא בתורה משה:

וכן עשו גם כן בנביאים וכתובים בכל המלות שחיתה קבלה בידם מפי הנביאים וחכמי הדורות איש מפי איש שלא יחיו נקראין כנתיבתן, אבל במפרי הגולה לא היו צדיכין לקבלה, כי המהברים עצמם היו שם עמיהם, וכשמצאו מלה אחת שגראה להם שהיא זרה כפי כוונת חזקין ופושט הכתוב, אמר להן המהבר המעם למה כתב כן בודותה, אז כתבו המלה מחוץ בקריאתה, ובזה יהיה מיושב מה שחשתי לעיל על ולא אנתנו וזבחים, כי הוא אמר המעם למה כתב כן, וכן כשקראו במסר הני וארצה בו ואככר (חני א'), אמר להם חני, אל תקראו וְכָכָר אלא וְכָכָר כאלו היתה ח"א כתובה בסוף, ואמר להן המעם מפי ה' דברים שהיו במקדש ראשון ולא במקדש שני כתבתיו כן,⁵⁶ אז כתבו בחוץ

⁵⁵ In the Sulzbach edition, *וְכָכָר*, the secret, is inserted after *וְכָכָר*, he delivered.

⁵⁶ According to ancient tradition, the following five things, which were in the first Temple, were wanting in the second Temple: i. The Ark, with the lid and the cherubim upon it; ii. The fire from Heaven (comp. 2 Chron. vii. 1); iii. The Shechinah; iv. The Holy Ghost; and v. The Urim and Thummim. The absence of these five, the same ancient tradition declares, was indicated by the absence of the letter ה, which numerically represents five, from the word in question. Hence the remark in the Talmud: אמר רב: שומא בר אימי מאי דכתב וארצה בו ואככר וקרינ ואכבה מאי שנא ומחזירי ה' אלו חמשה דברים שהיו בין מקדש ראשון למקדש שני אלו הן ארון ושכינה ורוח הקודש ואורים ואכבה? ואכבה? *R. Samuel b. Enia sayeth, Why has the Kethib and the Keri* What is meant by the absence of the ה? It is because of the five things which made the difference between the first and second Temple. They are as follows, the Ark, &c.

any one might listen to me, and explain to me how it can be said of them that they are a Law of Moses from Sinai, when, of all the instances here adduced, not a single one is to be found in the Pentateuch? And even of those marginal readings not written in the text, which the Massorites added (for R. Isaac only⁸² gives five, whilst the Massorites give eight), as well as of the words written in the text, but not read (for R. Isaac only⁸³ gives six, whilst the Massorites give ten),—of either the one or the other, not a single⁸⁴ one is to be found in the Pentateuch. And if it be so, how can it be said that it is a Law of Moses from Sinai, which did not, as yet, exist at all?

And as if this trouble were not enough for us, some later writers must needs add that "every *Keri* and *Kethiv*, throughout the whole Bible, is a Law of Moses." But where have they been authorised to say this, since R. Isaac has only said it of the marginal readings not written in the text, and words written in the text but not read, which are the smallest of the seven classes [of *Keris* and *Kethivs*], as I shall show in the Second Part, section one? If it really is a tradition that the former alone [*i.e.* those given in the Talmud, *Nedarim*], are a Law of Moses from Sinai, I must accept it, for our sages are true, and their words are true. But for that, I should have said that the *Keris* and *Kethivs*, which occur in the Pentateuch, are a Law of Moses from Sinai; and that the men of the Great Synagogue, *i.e.* Haggai, Zachariah, Malachi, Daniel, Mishael, Azariah, Ezra, Nehemiah, Mordecai, Zerubbabel, with whom were associated other sages from the craftsmen and artizans, to the number of a

לומר בהן הל"ם, והלא כל אותם שהביא
אין אחד מהן בתורה, ואפילו אותם שהוסיפו
עליהן בעלי המסורת, כי רבי יצחק לא הביא
רקס ה', ובעלי המסורת הביאו ה', וכן דקריין
ולא כתבן, רבי יצחק הביא ו' והם הביאו י',
ומכל אלה ואלה אין גם אחד מהן בתורה,
וא"כ איך יאמר חס"י הל"ם מה שלא היה
ולא נברא עדיין:

ולא די לנו לצרף זאת עד שכתבו קצת
האחרונים כל קרי וכתב שבכל המקרא
הל"ם, ומדיכן למדו לומר כן, והלא רבי
יצחק לא אמר רק על קריין ולא כתבן וכתבן
ולא קריין, שהוא המין הקטן שבכל ו' המינים,
כמו שאבאר בלוחות שניות, במאמר א', אך
אם קבלה היא שאלה הם לכרם הל"ם
אקבלהו כי הם אמת ודבריהם אמת, ולולי
זה הייתי אומר שלבד הקרי וכתב שבתורה
הם הל"ם, ואנשי כ"ה שחם חגי וזכריה מלאכי
דניאל, חנניה מישאל ועזריה, עזרא נחמיה
מרדכי ודובבל, ועוד נלוו עליהם חכמים
מחזקו והמסנן, עד השלמה מאה ועשרים
איש, כתבום על פי הקבלה שהיתה בידם,

Comp. *Massorah magna* on Deut. i. 1; and on Ruth iii. 17; *Sopherim* vi. 8; *Ochla Ve-Ochla*, section xcvii., pp. 28, 96. Of words written in the text but not read, there are eight instances, viz. :—

DM, *if* 2 Sam. xiii. 38.
DM, *if* 2 Sam. xv. 21.
MD, *now* 2 Kings v. 18.
Pae, *accusative* Jerem. xxxviii. 16.

DM, *if* Jerem. xxxix. 12.
דדך, *he shall tread* Jerem. li. 8.
דסד, *five* Ezek. xlviii. 16.
DM, *if* Ruth iii. 12.

Comp. *Massorah magna* on Ruth iii. 12; *Sopherim* vi. 9; *Ochla Ve-Ochla*, section xcviii., pp. 28, 96; *Kitto's Cyclopaedia of Biblical Literature*, s. v. KERI AND KETHIV.

⁸² The word DM, even, is omitted in the Sulzbach edition.

⁸³ The Sulzbach edition erroneously substitutes DM כי, but, for רק, only.

⁸⁴ *כדי, of them.* which is important to the sense, is omitted in the Sulzbach edition.

the *Keri* and the *Kethiv* originated through the above-mentioned doubtful readings, we should expect these doubtful readings to occur accidentally, according to the differences of the books, and the accidents which befel them,—to be one here and one there—here a little and there a little—but not repeatedly to occur in one and the same word. Thus, for example, נערה is written in the Pentateuch twenty-two times *נערה*, without *He*, and read נערה with *He*⁴⁸; tumors, which occurs in the text six times, and is read נחורים טחורים, עניים, destitutes, found five times in the text, and read עניים, afflicted, and twice vice versa;⁴⁹ and there are many more the like instances. Now how could the accident always happen to the expressions נערה, עפולים, נערים?

And my difficulty is increased by what is said in the above-mentioned section of the Talmud [*Nedarim* 37, b], and these are the words: "R. Isaac said, the words read from the margin but not written in the text, and the words written in the text but not read, are a Law of Moses from Sinai; the words read from the margin, but not written in the text, are פרת, *Euphrates* [2 Sam. viii. 8], and איש, *man* [*ibid.* xvi. 28]; whilst the words written in the text but not read, are נא, *now* [2 Kings v. 18], and ידרוך, *he shall tread* [Jerem. li. 8], &c."⁵¹ Would that

has shown that its existence extended over a period of one hundred and ten years, so that Levita's argument based upon the shorter period is groundless.

⁴⁸ In the present text, we have only twenty-one instances in which the text has נערה and the marginal reading נער, viz., Gen. xxiv. 14, 16, 28, 55, 57; xxxiv. 8 (twice), 12; Deut. xxii. 15 (twice), 16, 20, 21, 28, 24, 25, 26 (twice), 27, 28, 29.

⁴⁹ The six instances in which the marginal reading substitutes destitutes for the textual עניים are Deut. xxviii. 27; 1 Sam. v. 6, 9, 12; vi. 4, 5. Comp. *Megilla*, 25 b; *Sopherim* viii. 8; *Massorah magna* on 1 Sam. v. 6; *Massorah finalis*, s. v. עניים; *Ochla Ve-Ochla*, section 170, pp. 88, 114; Jacob b. Chajim's *Introduction to the Rabbinic Bible*, p. 9, &c. English translation.

⁵⁰ The five passages in which the *Kethiv* is עניים and the *Keri* has נערים are as follows: Ps. ix. 13; x. 12; Prov. iii. 24; xiv. 21; xvi. 19. The instances in which the reverse is the case are Ps. ix. 19; Isa. xxxii. 7.

⁵¹ Levita's quotation of R. Isaac's statement is abridged. Jacob b. Chajim gives it entire in his *Introduction to the Rabbinic Bible*, p. 6 in the Hebrew and p. 12 in the English translation. Of words read from the margin and not written in the text, there are ten instances, viz.—

בני, the sons of	Judg. xx. 13.
פרת, <i>Euphrates</i>	2 Sam. viii. 8.
איש, <i>man</i>	2 Sam. xvi. 21.
כן, thus	2 Sam. xviii. 20.
בני, his sons	2 Kings xix. 37.

ועוד אם היה הקרי והכתיב בעבור הספקות הנ"ל, היה ראוי שיבאו הספקות על דרך המקרה, בפי מחלוקת הספרים, והחבדל שנפל בהם אחת הנח ואחת הנח, ועד שם ועד שם, לא על מלה אחת הדבה פעמים, כגון כ"ב פעמים נערה בחורב כתיבין נער וקריין נערה,⁴⁸ וכן ו' כתיבין עפולים וקריין טחורים,⁴⁹ וכן ח' כתיבין עניים וקריין עניים וב' להפך,⁵⁰ ודומה לאלה רבים, איך נפל הספק על כל נערה ועל כל עפולים ועניים:

ויותר קשה לי מה שאמרו בפרק הנ"ל ח"ל, אמר רבי יצחק קריין ולא כתבן וכתבן ולא קריין הלכה למשה מסיני, קריין ולא כתבן פרת רבלכתו, איש כאשר שאל וכו', כתבן ולא קריין ולא קריין נא דיסלה, אל ידרוך ידרוך הדרוך, ידרוך חשני כתיב ולא קרי וכו',⁵¹ ומי יתן שומע לי ויבונני, איך יתכן ? עניים ופולים, נערה, נערים ?

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צבאו, <i>Sabaoth</i>	Issiah xxxvii. 32.
באים, are coming	Jerem. xxxi. 38.
לה, to her	Jerem. i. 29.
אלי, to me	Ruth iii. 8.
אלי, to me	Ruth iii. 17.

עזרא כתיב ולא אנתנו וזבחים (עזרא ד'), where the textual reading is ולא, with Aleph, and they [the Men of the Great Synagogue] wrote in the margin, read וָו with Vav. Now if they did it because they were in doubt, not knowing whether to read לא or וָו; we ask, was not Ezra there present with them? and did he himself not know whether he wrote ולא with Aleph or וָו with Vav? The same is the case with the other *Keris* and *Kethivs* found in their books. And it cannot be answered that it was after the death of the said authors that the remaining members of the Great Synagogue wrote the *Keri* because of doubts, since there was no dispersion, nor were the books lost in those few years, for the whole period of the Men of the Great Synagogue did not last more than about forty years, as is shown in *Seder Olam*,⁴⁶ and in Ibn Daud's *Seder Ha-Kabbalah*.⁴⁷ Besides, if

tives of the following five classes of the Jewish nation. i. *The Chiefs of the Priestly Divisions* (ראשי כהנים). ii. *The Chiefs of the Levitical Families* (ראשי לויים). iii. *The Heads of the Israelite Families* (ראשי דעות). iv. *Representatives of the Cities or the Elders* (יורקים), and v. *The Doctors of the Law, or the Scribes* (סופרים). The number of one hundred and twenty members was, however, not adhered to after the death of Nehemiah, and ultimately it was reduced to seventy. The period of its duration extended from the latter days of Nehemiah to the death of Simon the Just, b. c. 410-300; thus embracing about one hundred and ten years. See Kitto's *Cyclopædia of Biblical Literature*, s. v. SYNAGOGUE, THE GREAT.

⁴⁶ The *Seder Olam* (סדר עולם), or the *Succession of the World's History*, is an ancient Jewish Chronicle, written by R. Jose b. Chalafita, of Sephoris, who flourished circa a.d. 110-150. It briefly chronicles the events of the world from Adam to the war under Bar-Kochba, the false Messiah. It is also called *Seder Olam Rabba* (סדר עולם רבא), = the *Major Chronicle of the World*, to distinguish it from a later Chronicle, entitled *Seder Olam Sutta* (סדר עולם שוטא), = the *Minor Chronicle of the World*. The best edition of it is that by Meyer, Amsterdam, 1699, which appeared together with the *Seder Olam Sutta*, a Latin translation, and very elaborate annotations. Levita most probably refers to chapters xxix. and xxx.

⁴⁷ The author of the *Sepher*, or *Seder Ha-Kabbalah* (סדר הקבלה), = the *Succession of Tradition*, Abraham Ibn Daud or *Rabad* (רמב"ד), as he is called by Levita, which is the acrostic of ר' אברהם בן דוד, R. Abraham b. David, — was born circa 1110, and died as a martyr 1180. The chronicle of this distinguished moral philosopher gives, in the form of annals, the history of the world from Adam to his own time (1161), showing the uninterrupted chain of tradition to his day, against the opinion of the Karaites, who denied all tradition. As supplement to this chronicle, Ibn Daud wrote a succinct history of the Roman Empire, from its foundation by Romulus till the West Gothic King Recared, entitled, *Memoirs of the Events of Rome* (זכרון דברי רומא), and the *History of the Jewish Kings during the second Temple* (דברי מלכי ישראל ביום שני). Ibn Daud's Histories were first published, together with the *Seder Olam*, Mantua, 1618, then in Venice, 1645, Basel, 1580; the *Sepher Ha-Kabbalah*, by itself, was published with the *Seder Olam Rabba* and *Sutta*, Cracow, 1820; and with a Latin translation by Gilbert Cenebrard, Paris, 1572. Levita's allusion will be found 8a-5a of the last mentioned edition. It must be remarked, that neither the *Seder Olam* nor the *Sepher Ha-Kabbalah* says that the Great Synagogue only continued for forty years. Graetz

Treatise, cap. vii.⁴³ Abravanel, however, refutes them in his introduction to Jeremiah, and attempts in a very lengthy manner to correct their blunders; but his corrections are his blunders, for most of his arguments are untenable and shallow. I shall, therefore, not enlarge upon them.⁴⁴

Let me, therefore, simply state my own opinion upon this subject, and reply to the afore-mentioned writers. Now, I submit, if their opinions be really true,—that is to say, if the *Keri* and the *Kethiv* are owing to doubts as above mentioned, —what shall we say to the *Keri* and the *Kethiv* which are found in the books written by the captives themselves, such as Haggai, Zechariah, Malachi, Daniel, Ezra, who wrote his own book and the Chronicles; and Mordecai, who wrote the book of Esther? Were not these themselves among the Men of the Great Synagogue?⁴⁵ Take, for ex-

⁴³ The Kimchi, referred to in the text, or *Redak* (רד"ק), as the Hebrew text has it, which is the acrostic of דוד קימחי, R. David Kimchi, is the younger brother of M. Kimchi, to whose grammatical treatise, entitled, *the Journey on the Paths of Knowledge*, Levita wrote the commentary already alluded to, (*vide supra*, pp. 13, &c., 80, &c.) D. Kimchi, who was born in Narbonne, 1160, and died about 1230, is the author of the celebrated grammatical and lexical work, entitled *Michlol*, which Levita edited with annotations (*vide supra*, p. 79, &c.), as well as of valuable commentaries on nearly the whole Hebrew Scriptures. Comp. Kitto, *Cyclopædia of Biblical Literature*, new ed., s. v. KIMCHI. The passage detailing his opinion on the origin of the *Keri* and *Kethiv*, to which Levita refers, will be found together with an English translation in Jacob b. Chajim's *Introduction to the Rabbinic Bible*, p. 6 in the Hebrew, and 7 in the English.

Ephodi (עפודי), is the appellation of R. Isaac b. Moses Ha-Levi, the celebrated grammarian and polemical writer, who flourished A.D. 1360-1412. It is a contraction of Ephodi (עפודי), thus sayeth, or *I Prophiat Duran*; and though it is the name which he especially assumed after 1301, to conceal his real person from the Christians, who, at the peril of his life, compelled him to abjure Judaism and join the benighted Christians of that day, he is also known by the name *Prophiat Duran*. His excellent grammatical treatise, entitled *the Grammar of Ephod* (מסכת עפוד), to which Levita refers, has only recently been published for the first time, Vienna, 1865. The passage in question is to be found in cap. vii., p. 40, and with an English translation in Jacob b. Chajim's *Introduction to the Rabbinic Bible*, p. 4, &c., in the Hebrew, and p. 6, &c., in the English, ed. Ginsburg. For the life and writings of Ephodi, see the Introduction to his Grammar, entitled *Masse Ephod*, pp. 2-49, Vienna, 1865; and Kitto, *Cyclopædia of Biblical Literature*, new ed., s. v. PROPHIAT DURAN.

⁴⁴ Abravanel's view, which Levita does not even deign to state, and which he so cavalierly rejects, is given at length by Jacob b. Chajim, in his *Introduction to the Rabbinic Bible*, pp. 5, &c., in the Hebrew, and pp. 7-11 in the English. It is to be remarked, that the theory of this celebrated statesman, philosopher, theologian, and commentator, who was born in Lisbon in 1487, and died at Venice in 1508, has a greater amount of truth in it than any other hypothesis on this vexed question. Comp. Kitto's *Cyclopædia*, s. v. KERI AND KETHIV.

⁴⁵ The Great Synagogue (בית דין הגדול), to which such frequent references are made in this work, denotes the council, or synod, first appointed by Nehemiah, after the return of the Jews from the Babylonish captivity, to reorganise the religious life of the people. It consisted originally of one hundred and twenty members, comprising the representa-

Accordingly, I find it very difficult to make out what it was that Ezra wrote in the Law. For there are only two alternatives. Either that he possessed a scroll of the Law, and made another copy from it, without adding to it or taking from it anything, in which case he would be nothing more than any other scribe who copies one book from another; but, from this, no distinction could have accrued to him, since any one of the ordinary writers might have done the same thing, as it is difficult to believe that there were no other writers in all Israel except he. Or it may be said that the scroll of the Law which he had before him was not correctly written as regards *plenes* and *defectives*, *open* and *closed sections*, *large* and *small letters*, &c., &c.,⁴¹ and he wrote them correctly. Here, again,⁴² it is difficult to believe that there was not a single correct copy of the Law to be found among all the people of Israel. Forsooth this difficulty puzzled me so much for many years, that I mentioned it to the learned, but they could not give me any explanation of it.

I have, also, felt a great difficulty about the import of the *Keri* and the *Kethiv*. Now, according to the opinions of many modern [grammarians], the *Keri* and the *Kethiv* originated in the following manner. During the first captivity, most of the canonical writings were lost, and even the few books which had been found were impaired by being thrown about; and as those who were skilled in the Scriptures were dead, Ezra and his associates restored the crown to its pristine glory; for they corrected these books, and when they found variations in the books, they decided to follow the majority [of Codd.], and wherever they could not decide properly they wrote down one reading in the text and the other in the margin, or put one down without punctuating it, &c. See *Kimchi's Introduction to Joshua*, and *Ephodi's*

⁴¹ An explanation of all the Massoretic phrases will be found further on, and as we cannot give the pages, not being as yet made up, we must refer to the Index, which will enable the reader easily to find the requisite information.

⁴² The word זה, *this*, is omitted in the Sulzbach edition.

ולפי זה קשה לי מאד מזה שכתב עזרא בתורה, כי לא ימעט מחלוקה אם נמצאה בידו ס'ת שהוא כתב כן אחת ולא הוסיף ולא גרע, א"כ לא היה אלא כסופר המעתיק מספר אחד, ומה מעלה היתה זאת לו, והלא כל סופר הדיוט יכול לעשות כן, ואין להאמין שלא היה בכל ישראל סופר אחד כי אם הוא לבדו: ואם נאמר שהס'ת שהיתה לפניו לא היתה כתובה כחוקנה, במלאים וחסרים, ובפרשיות פתוחות וסגורות, ואותיות גדולות וקטנות וכדומה לזה⁴² והוא כתב אחת כחוקנה, גם זה קשה להאמין שלא נמצאה ס'ת כשרה בכל ישראל, ובאמת כמה שנים הקשה לי זה ונאמר אל החכמים ואין מניד לי:

וכן קשה לי בענין קרי וכתב, זה לפי דעת רוב האחרונים שחקרי הכתיב נמצאים כן, כי בגלות ראשונה אבדו רוב הספרים והנשללו, והמעטים הנמצאים חשינם המלמול ויורעי המקרא מזה, ועודא וסיעתו החזירו חמשה ליושנה, ותקנו הספרים החדש, וכאשר נמצאו מחלוקת בספרים, הלכו בהם אחד הרוב לפי דעתם, ובמקום שלא חשינה דעתם על הכרה, כתבו האחד מבפנים והאחד בחוץ או כתבו האחד ולא נקרוהו וכו', עיין בחקרם הרד"ק ביושע, האפורי בפרק ו'

the context, this verse does not at all speak of Ezra, but refers to the statement in the preceding verse: "Also Joshua, and Boni, and Sherebiah," and the Levites caused the people to understand the Law," and it is of them that he says, "And they read in the book of the Law," &c., and not of Ezra.

This Midrashic explanation, however, can be consistent with the natural meaning of the text, in the following manner: "And they read in the book, in the Law of God" means *the original text*, that is to say, these men first read the text in Hebrew; then "explained it" in the *Chaldee paraphrase*; that is to say, they translated the verse to themselves into Aramaic, because everybody understood that language; "and gave the sense" means *the verses*, that is to say, they made pauses between every verse, in accordance with the tradition which they possessed from our teacher Moses, of blessed memory, as our Rabbins of blessed memory tell us

in *Megilla* [8, a], and these are the words: "A verse which was not divided by Moses must not be divided by us." Those who refer the verse in question to Ezra, regard *וַיִּשְׁמְעוּ* as singular, but they do not know that it is *the infinitive*, and is tantamount to *וַיִּשְׁמְעוּ* because of the word *וַיִּקְרָא* by which it is preceded, and the word *וַיִּבְרְנוּ* by which it is followed; since the *infinitive* is everywhere rendered in the singular or plural, in the second person or in the third, masculine or feminine, in agreement with the verbs with which it is connected, and which may either precede or follow it. But this is not the place to expatiate upon this subject.

Now, as to the remark, "'and caused them to understand the Scripture,' denotes *the division of the accents*;" this means, that when reading to the people, they [Ezra and his associates] made⁸⁷ pauses

מדבר מקרא, רק הוא שב על המקרא שלמעלה הימנו, וישמע ובני ושרביה ונר עד"ה והלויים מבינים את העם לתורה, ועליהם הוא אמר ויקרא בספר תורה אלהים ונר ולא על עזרא:

אך יש לישוב חסדושה הזה עלדרך פשט הכתוב ככה, ויקרא בספר תורה אלהים זה מקרא, ר"ל שאלה האנשים קראו הפסוק בראשונה בלשון עברי, ואח"כ מפרש, זה חזנום, פי' שהיו מודגמים לחם הפסוק בלשון ארמי, לפי שהיו לשון חיו מבינים הכל, ושום שכל אלו הפסוקים, ר"ל שהיו מפסיקים בין פסוק לפסוק, כמו שהיה קבלה ביום מדרש"ה, כמו שאמרו רז"ל במסכת מנלה וז"ל, כל פסוק שלא פסקה ליה משה לא פסקין ליה, והמפרשין הפסוק על עזרא חושבים כי וישום הוא לשון יחיד ולא ידעו כי הוא מקור, והרי הוא כמו וישמחו בעבור מלך ויקראו שלפניו, ומלך ויבינו של אחריו, כי כן המקור מובא בכל מקום בלשון יחיד או רבים, נוכח או נסתר, וזכר או נקבה, לפי הפעלים המכונים לפניו או לאחריו, ואין כאן מקום להאריך:

וכמה שאמרו ויבינו במקרא זה פסוק מעמים, ר"ל כשהיו קוראין לתן עשרה הפסוק

however, say it denotes *the pauses*, and others *heads of verses* (*Jerusalem Megilla* iv. 1, 67 b, ed. Krotschkin). It is necessary to remark, that in all these passages, the expression *כסדר*, denotes *the traditional pronunciation of the text*, and that it is not to be confounded with the technical meaning "*critical apparatus*," which it was made to signify in after times.

⁸⁷ The word *עַד*, till, is omitted in the Sulzbach edition.

⁸⁸ The Sulzbach edition erroneously repeats *לדו*, to themselves, after *עשו*, they made.

the time of Ezra and his associates, and by them again to the sages of Tiberias, who wrote it down, and called it *Massorah*.

Now, since in this book I impart some rules to decipher the sage remarks, couched in the enigmatical expressions which occur in both the major and minor *Massorah*, therefore I deemed it proper to call this book *Massoreth Ha-Massoreth*, as this name is suitable for the book, and the book suitable for the name. I shall now proceed to explain the nature, quality, and object of the *Massorah*; who compiled it, whether one or many; who invented the vowel-points and accents, and when they were attached to the letters; and shall state the opinion of both the ancients and moderns, as well as give my own, upon this subject. I shall then point out to you, according to the good hand of the Lord upon me, the method which the *Massorites* adopted, and the work which they have done; what their chief aim was; what they wished, and what they did not wish, to say.

In the first place, let me remark, that, according to the opinion of most men, Ezra the Scribe, and his associates, who were the men of the Great Synagogue, made the *Massorah*, the vowel-points, and the accents through all the Scriptures. In support of this, they insist that the explanation (in *Nedarim* [87 b,]) which our Rabbins of blessed memory give of Nehem. viii. 8, viz., "And they read in the book, in the Law of God," means *the original text*; "explaining it," means *the Chaldee paraphrase*; "and gave the same," means *the division of the verses*; "and caused them to understand the Scripture," means *the dividing accents*; or, according to others, it signifies *the Massorah*. Thus far are their words.²² Now, according to the natural meaning of

לחכמים איש מפי איש עד קרא וסיעתו, ומחם לחכמי מבוריא אשר כתבוהו וקראו לה מסרה: ונחם אני בזה הספר אמסור כללים לחבין אמרי בית, בדברים הסתומים במסרה גדולה וקטנה, לכן ראיתי לקרא לו ספר מסורת המסורת, ושם זה נאה לי, והוא נאה לשמו: ועתה אבאר כמותה ואיכותה ותועלתה, ומי שחבר אותה היד או רבים, ומי שהמציא הנקודות והמסעים, ומי החשוב עם האותיות, ואכתוב דעת הדאשונים והאחרונים, ואחזק דע אף אני, ואחדיו כן אודה אהבם כיד ה' המביח עלי, את הדרך אשר הלכו בעלי המסורת, ואח המעשה אשר עשו, ומה היתה עקר כונתם, ועל מה דברו, ועל מה לא הפקידו לדבר:

ואתחיל ואומר, הנה דעת רוב האנשים שעזרא הסופר וסיעתו, שהם אנשי כנסת הגדולה, עשו המסורת והנקוד והמסעים על כל הסקרא, ומביאים ראיה שדרשו ד"ל בויקרא ויקראו במספר בתורת אל"הים (נחמיה ח') זה מקרא, מפרש זה תרגום, ושום שכל אלו המסקים, ויבינו במקרא זה פסוק מעמים, ואמרי ליה אלו מסורה עכ"ל²³ ונהגו לפי פשוטו של מקרא אין המסק

²² The passage quoted by Levita is from the *Babylonian Talmud*, *Nedarim* 87 b, *Megilla* 8 a. It also occurs with the following variations in the *Jerusalem Talmud*, רבי ושדו בשם רב חננאל ויקרא בספר תורה זו זה המקרא מפרש זה תרגום ושום שכל אלו המסעים ירבו במקרא זה המסורה ויש אומרים אלו ההכרעים ויש אומרים אלו ראשי המסוקים: סקר ד' והלכו א' R. Seurah propounded, in the name of Hananeel, "they read in the book, in the Law of God," means *the original text*; "explaining it," means *the Chaldee paraphrase*; "and gave the sense," means *the division according to the sense*; "and caused them to understand the Scripture," signifies *the Massoreth*. Some,

INTRODUCTION III.

I SHALL NOW TURN MY FACE
TO THE THIRD INTRODUCTION.

ועתה פני אשית.
אל ההקדמה השלישית:

After those truthful words, let me discourse more largely on our subject in general. But, first of all, I must explain what is meant by *מסר*, and what is its etymology. Indeed this word does not occur more than twice in the whole Scriptures, viz., *למסר* [Numb. xxxi. 5], and *ימסרו* [*ibid.* xxxi. 6], and Kimchi explains it to mean *a gift made with the whole heart*, and put into the possession of another. Thus, also, the Targum renders *ויתנהו*, and *he gave him up* [Deut. ii. 88], by *ומסריה* (*see the root מסר*.)

It is, however, necessary to remark that the word *נתן* is never rendered by *מסר*, unless it is construed with the word *ביר*, into the hand, *ex. gr.* *ויתנהו יהוה אלהנו בירינו* or *בירך* [Exod. xxxiii. 81; 2 Sam. v. 19; Jerem. xx. 4, 5], &c., &c.⁸⁵

We thus obtain the rule that the word *מסר* denotes *to give*, or *entrust*, something into the hands of another person, that he might retain it in his possession according to his pleasure, as if it were his own. The same is the case with the doctrines and Hagadah; if one teaches or propounds to another any mysteries, or anything which he did not know before, it is described by the word *מסר*. Thus it is said in the Mishna, *Moses received the Law from Sinai* (ומסרה), and *delivered it to Joshua*, &c. [*Mishna*, *Aboth*, i. 1]; and this is the meaning of the word *מסר* in question; since it was transmitted to sages, from mouth to mouth, till

אחר הדברים ואמא האלה ארדיב הדבר
בהלצה, ללמד על הכלל כלו יצא, וקודם
כל אבאר מהו ענין מסרה, ומאיזה לשון הוא,
ואמא כי הלשון הזה לא נמצא בכל המקרא
רק בפרשה מסות שתי פעמים הקסר: לקסר:
ופרש בו חזק"ק שהוא ענין נתינה בכל לב
והרשומה ברשומה אחד וכו', עד ותרנום
ויתנהו ח' אלהינו ומסריה וכו' עיין בשורש
מסר:

ואומר אי כי לשון נתינה אינו מסורג
בלשון מסרה רק כשהוא מסוך אצל לשון
ביר, כמו ויתנהו ח' אלהנו בירינו. אתן
בירך ודומיהם והכלל כי לשון מסרה נופל
על דבר שיהא או יפקיד אדם ביד אחר,
שיחזיקו ברשותו, כדצונו כאלו הוא שלו:
וכן בענין המסור והחזרה שילמד אדם או
יגיד לחבורו איזה סוד או ענין שקדם זה לא
ידעוהו, נופל בו לשון מסרה, כמו שאמר
במשנה משה קבל תורה מסיני ומסרה ליחושע
וכו'; וכן ענין המסורה חזאת לפי שנמסרה

⁸⁵ That *נתן*, followed by *ביר*, is not always rendered in the Chaldee by *מסר*, is evident from Is. xiii. 21. Indeed Levita's whole stricture on Kimchi's explanation is incorrect, inasmuch as in the passage adduced by Kimchi, namely, Deut. ii. 88, *ויתנהו* is not followed by *ביר*, but by *לכני*, and yet the Chaldee paraphrases translate it *מסר* and *מסר*, and there is no other instance in the whole Hebrew Scriptures, where *ויתנהו*—*Kal* future, third person singular masculine, suffix third person singular masculine, with *Yav* conversive, of which the subject is *יהוה אלהינו*—is followed by *ביר*. The only instance which approaches the one in question, is the phrase *ויתנהו יהוה אלהינו ביר* [Deut. ii. 88], 2 Chron. xxviii. 5, where indeed the Targum translates it *ומסריה*; but here it is *אלהינו* with suffix third person singular masculine, and not *אלהינו*, suffix first person plural. Besides, the Chaldee paraphrase of Chronicles was not known till the middle of the seventeenth century, and was published for the first time at Augsburg, 1680-3, more than a hundred and thirty years after the death of Elias Levita.

after day, Christians coming to me asking instruction in Hebrew, and I respond to everyone who wants me. And why should I be condemned for it, and a reproach be fastened upon me? I speak this in defence of myself. Again, if I also have received, and opened my mouth, and tasted excellent instruction and learning [from Christians],—a honeycomb, and delightful words, which distilled from their mouths drop by drop,—and have eaten the inside and thrown away the shell, but have not eaten the insipid and the white of the egg, if I have tasted a little of this honey, am I to die for it?²⁴

Receive, therefore, ye sages, my apology, and let your complaint cease, for your eyes behold that I have done it in the integrity of my heart, not intending to convert wrong into right. I had a clear conscience in this matter, as is known to the Merciful One who searches the heart. Behold, the matter must remain as it stands.

²⁴ Levita refers to the instruction in the Greek language, which he received from Cardinal Egidio (*vide supra*, p. 71, &c.), and to his knowledge of various departments of secular literature, which he acquired with the aid of his Christian pupils.

כל אדם, ובהם ימצאו מרנוע ופריזם, ועדין
מדי יום יום, אלי נזים ידרשון, וקרבת הלשון
יבקשון, ונדרשתי לאשר שאלוני, ולמה בעבור
זה תאשימוני, ותחזיקוני לנבוה, וכי בנפשי
דברתי את הדבר הזה, וכן אם גם אני קבלתי,
ופתחתי את פי ואכלתי, טוב דעת ומעם, צוף
דבש אמרי נעם, אשר נמק מפיהם מפות
מפות, ואכלתי חתוך וחקתי הקליפות, ולא
אכלתי החפל וריר הלמות, ומעמתי מעם
דבש הזה חגני אמות.²⁴

לכן קבלו נא חכמים מלי, וחבל חלונתכם
מעלי, כי עיניכם הדואות, כי בתום לבכי
עשיתי זאת, וחלילה לי לחזיר האסור, והדבר
הזה ללב מסור, וחמצא לבא בעי, והנה
כדקאי קאי:

sown therein heterogeneous things. Twice has misfortune laid hold of me. In Padua it took away my money [1509], and then it set its evil eye upon my precious things, which it delivered over into the hands of the rebels. This happened in the year 287 (= 1527), when Rome was destined to destruction and desolation like a plain. Not a single farthing was then left to me; and it was a time of great distress, for there was no covering in the frost, no bread or fuel in the house, my wife was nursing her young ones and was about to be confined, while my daughters had reached puberty, and were ripe for marriage according to custom. Now what can a man do who has thus been overtaken by misfortune, and not to offend in such a burning snare? This ye ought to consider, that the law of nature teaches me that nothing is to be allowed to stand in the way of saving life.

Furthermore, I must inform you, that much good has resulted therefrom; for I solemnly declare that all the Christians whom I know, and whom I or others have instructed, are all of them good and upright men, and with all their power have acted kindly towards Israel; so that the very knowledge of our language among Christians has actually been to our advantage. Surely this speaks greatly for me, and must remove the reproach from me. Moreover, the import of my teaching, whether to Christian or Jew, is simply the grammar of the sacred language, as I only explain to them the rules thereof.²⁸ If, with this view, they read to me a verse in the Scriptures, why should I not explain it? What impropriety then have I committed?

Besides, if I were not to explain it, will they not learn it from my works which they possess, which everyone can understand, and in which they will find help and satisfaction? Even now I have, day

²⁸ That Levita did not exactly confine himself to teaching Christians Hebrew, but that he also aided them to fathom the mysteries of the Kabbalah, for which there was such a rage in Europe at that time, is evident, from the fact that he copied the *Book Jetsira*, and two other theosophic treatises, for Cardinal Egidio (*vide supra*, p. 16). These three documents, which were formerly in the possession of Almanzi, of Padua, are now in the British Museum, Add. 27,199. Comp. Dr. William Wright, in the *Journal of Sacred Literature*, July, 1866, p. 356, note.

ויעקבני חזקן פקמים, בפדואה ממתי לקח, ועתה קנינו פקח, על כל מחמדי המובים, ונתנם ביד שובים, וזה היה בשנה פ"ז, כאשר על רומי נגזר, חורבן ובליה כמסופת, לא נשארה בידי פרוסת, והיתה עת צרה, כי אין כסות בקרח, ובבתי אין לחם ואין עצים, והאם רובצת על האפרוחים או על הבצים, והבנות עומדות על פרקן, ראיות לבקל כדרכן, והנה איש שזה עליו כלא ממא, מה יעשה ולא יחמא, במכשלה נקלה כואת, וזה לכם האות, הדין המסופת אחי לומר, שאין דבר בפני פקח נפש עומד.

ועוד לכם אודיע, רב טוב אשר מזה הניע, כי חנני נשבעתי, כי כל חנוים שידעתי, אשר למדתי אני ואחרים, כלם אנשים מובים וכשרים, ובכל מה שחיה ידם לאל, המיבו לישראל, חיי לשוננו שודא לגרים ידועה, נם היא לנו לישועה, וזה פתחון פה אלי, להרחיק חלונה מעלי, ועוד כי עקר למדתי, עם נר כיחודי, אינו אלא ברקדוק לשון חקרא, וכללים אשר לחם אחרש,²⁸ ואם בזה לפני נקרא, פסוק אחד במקרא, למה דא אבארהו, ומה עשיתי חלא דבר חוא.

ועוד אם לא אבארהו אנכי, חלא יבינהו בלאו הכי, מחבדי אשר חתה ידם, שיבינם

into the grave with sorrow, and his spirit and soul shall be destroyed; as it is written, "a fire not blown shall consume him" [Job xx. 26]; this only refers to an Israelite, but not to a Christian or Mahomedan.

Again,²⁹ when the Talmud says that the secrets of the law are not to be disclosed except to one who has the five qualifications, viz., advanced age, respectability, and all the rest as they are found in Isaiah,³⁰ we have sufficient argument in this, that the sages have not enacted a decree that whosoever teaches a Gentile commits a sin. For even according to their words it is permitted to teach Gentiles the Seven Noachic Commandments.³¹ Now this argues most powerfully for me. For how can they possibly know these, and fully comprehend the import of the seven precepts, unless they first know the Hebrew language?

Moreover, I should have to hang on many lofty trees men who preceded me, whose little finger is thicker than my thighs, whose name I am not worthy to mention, and who have taught Christians more than I. Of these, some are still living, some are resting in Paradise, some are teachers and Rabbins, some are elders and men of reputation, some are sages and physicians, and some are rich and settled on their lees.³²

Now what am I that I should be caught in the snares of my sin, poor and low, burdened with sons and daughters, and having nothing in my possession. My field has been so inundated that there is in it neither wheat nor barley, but terror and storm,³³ and they have

שאנו הנן, יד שאלוה בנגן, ודחו ונשחטו חת, שנאמר האכלוהו אש לא נפח, לא דברו אלא בישראלי, ולא בארומי או ישמעאלי.

ועוד מה שאמר במדרש, אין מוסרין סודי

חודת, אלה מי שיש בו חמישה ענינים, וכן נשוא פנים, וכולי כדאתא ביסקית, ודי לני בוו ראייה, שחכמים לא נזרו גורד, שחלמוד לגוי יחיד עברה, כי אפילו לפי דבריהם, מותר ללמוד עמהם, שבע מצות בני נח,³⁰ וזה לי ליפוי כח, כי איך אפשר זה להודיעם, ודין ו' מצות להשמיעם, אם לא ידעו בראשון, להבין את חלשון, וגם יש לי להחלות, בדרכה אילנות גדולות, אנשים שחיו לפני, אשר קטנם עבה ממתי, ולזכור בשמם ראוי אינני, ולמדו נשים יחיד ממני, מהם שהם חיים עדין, ומהם נשמתם בנן עדין, מהם לומדים ודבנים, מהם זקנים ונשואי פנים, מהם חכמים ודופאים, מהם עשירים שעל שמריהם קופאים:³¹

ומה גם אני, הנלכד בחבלי עוני, איש שפל ומשופל, בבנים ובבנות ממופל, ומאומה אין בידי, ונמרמחה שדי, ואין בה חמה ושקורה, רק חמה ומקרה,³² נורעו בה כלאים,

²⁹ The whole passage from שמאמר ועוד מה שהם יאמרו, again what they say, to behold am I to die, consisting of fifty-four lines in the Hebrew, is entirely omitted in the Sulzbach edition.

³⁰ According to ancient tradition (comp. *Sanhedrin*, 59 a), God enjoined the following seven commandments on Noah, which both he and all his descendants, that is all mankind, were to observe. To abstain, i. from idolatry; ii. from blasphemy; iii. from murder; iv. from incest; v. from plunder; vi. from disobedience to the powers that be; and vii. from eating flesh cut off from a living beast (אבר כן וחי). These seven commandments were imposed upon every heathen who wished to settle down among the Jews in Palestine. The foreigners who accepted and submitted to these conditions were denominated *Proselytes of the Gate* (גר שער). Comp. also *Sanhedrin*, 56 a; Rashi on *Aboda Sara*, 51 a; Maimonides, *Jad Ha-Chesaka*, *Hilchoth Melachim* ix. 1.

³¹ For the cause of this phalanx of Jewish teachers among Christians, as well as for the outcry of the orthodox Jews against Levita, see above, pp. 9, &c., 88, &c.

³² The words חמה ושקורה, wheat and barley, and חמה ושקורה, terror and storm, are designedly selected by Levita to form a paronomasia, and though they sound somewhat strangely in the translation, they are very beautiful in the original.

occupied with this work, therefore is no man to be found who is more conversant therewith than I am; as a poet said, that he was never conquered except by a man of one idea. Moreover, I have learned wisdom from my disciples, and they aided me in this knowledge; as a certain Talmudist said, I have learned much from my teachers, more from my fellow students, and most from my learned disciples.²²

When the prince heard my statement, he came to me and kissed me with the kisses of his mouth, saying, Art thou, my lord, Elias, whose fame has travelled over all countries, and whose books are to be found in every corner?²³ Blessed be the God of the Universe, who brought thee hither, and bade thee come to meet me. Now abide with me and be my teacher, and I shall be to thee as a father, and shall support thee and thy house, and give thee thy corn, thy wine, and thy olives, and fill thy purse, and bear all thy wants. Thus we took sweet counsel together, iron sharpening iron. I imparted my spirit to him, and learned from him excellent and valuable things, which are in accordance with truth. I followed the advice of the sage, who says, "Learn truth, from whomsoever it is propounded."

In conclusion, I fully acknowledge it, as one confesses before a solemn tribunal, and shall not withdraw it, that I have been a teacher to Christians;²⁴ yea, I have assuredly been; but nevertheless, know that I am a Hebrew, praise the Lord, and revere the Lord, who made heaven and earth; I have not sinned, and am innocent and guiltless. For

אני בואת המלאכה, על כן ככה אין איש
במצויאות, שנצחני בבקיות, כמאמר בעל
החלצה, שנפשו לא מצא, מעולם מצווחת,
כי אם מבקל מלאכה אחת, גם תלמידי
הכמוני, ולדידעתי חביאני, כמאמר החודי,
איש תלמודי, חדבה למדתי מרבתי, ויחד
מעמיח, ומתלמידי בפלפולם, יחד מכלם.²²
כשמוע חסד דברתי, קם וידן לקראתי,
וישקני משקיות פיהו, ויאמר האחתה זה
אדוני אליהו, אשר שמעך חולך בכל
המדינות, ומספרך נתפשטו בכל פנות,²³ ברוך
אלהי עולם, אשר הביאך עד היום, וחקרה
אותך ליד, ואחתה פה עמוד עמדי, ותדע לי
לדב, ואני אדע לך לאב, ואכלכל אותך ואת
ביתך, ואמן דגך תדרושך חיתך, ואפיל לכיסך
מלא, רק כל מחסרך עלי, ובכן מחתקני מר
יחד, ברוך בברזל יחד, וירחי עליו אצלתי,
וגם אני ממנו קבלתי, דברים טובים ונעימים,
אשר עם האמת מכימים, וקיסמי צואת הדבם
ורבורי, קכל האמת ממי שאמרו.

והנה הכלל העולה, חגי מורה בפה
מלא, כמורה בפני בית דין חשוב, דבר ולא
ישוב, כי למד לנוימי חיית, וכואת וכואת
עשיתי, אך דעו כי אפילו חבי, תחלה לאל
עברי אנכי, ואת האלהים אנכי ירא, שמים וארץ
בורא, וחלילה לי משע, וזך אני בלי פשע,

²² The above quoted saying is recorded in the Talmud (*Taanith* 7 a), as having been uttered by R. Chanina, and is literally as follows: דרבה למדתי מרבתי ומחברי יחד: much have I learned from my teachers, more from my associates, but most from my disciples. Levita varied it a little to adapt it to his rhyme. In the *Midrash Jalkut* on *Ecclesiastes* v. 7, where the same saying is quoted, it is ascribed to R. Berachja. Comp. sect. 973, vol. ii., p. 185 a, ed. Frankfort on the Maine, 1687.

²³ This remark is certainly proleptical, since, at the time when Levita had his first interview with Cardinal Egidio, (circa 1510), he had not as yet published any books of his own, and even his small maiden production, which appeared in 1508, was published surreptitiously, *vidé supra*, pp. 18, 80, &c.

²⁴ In the Sulzbach edition, נכרים, *foreigners*, is substituted for גוים, *Christians*.

the mouth of all students, both Jews and Christians,¹⁹ who delight in our Law and profit therefrom.

Now I swear, by my Creator, that a certain Christian encouraged it, and brought me thus far. He was my pupil ten years uninterruptedly,²⁰ I resided at his house and instructed him, for which there was a great outcry against me, and it was not considered right of me. And several of the Rabbins would not countenance me, and pronounced woe to my soul because I taught the law to a Christian,²¹ owing to the interpretation assigned to the words, "And as for my judgments they [i.e. the Gentiles] are not to know them; praise the Lord for it." [Ps. cxlvii. 20]. Now my tardiness will not prevent me from making a defence. I shall, therefore, state all that took place. In the year 269 [= 1509], violence rose up into a rod of wickedness, and the arrow was desperate without any fault; for it came to pass, when I was in Padua, that the celebrated city was captured, and sacked, and devastated; the enemies then destroyed my dwelling, together with that of other Jews, and all that I had became a prey, and was like the leaving when the dung is cleared away. Then it fell into my lines to be a roamer at the head of the exiles. I left my place and went to Rome, where resided a very distinguished nobleman, a prince of great dignity, and wise as Solomon, and his name was Cardinal Egidio. When I heard his fame, I paid him a visit.

When he saw me, he asked me about my affairs. I said, Know, my lord, that I am the German grammarian, who possess the sundry secrets connected with the grammar and Scripture, for I have always been

כל התלמידים, גוים¹⁹ כיהודים, אשר לחודותנו חסדו, וממני למדו.

והנני נשבע ביוצרי, כי גוי אחד נוצרי, לזה חקירתי, ועד הלום הביאני, אשר היה תלמידי, וכעשר שנים חסדי, בביתו עמדתי,²⁰ ועמתי למדתי, ועל זה נדלח עלי הצעקה, ולא נחשב לי לצדקה, וקצת הדבנים, אינם מסבירים לי פנים, ואומרים לנפשי אי, על שלמדי חורה לנו,²¹ משום הדרשה הבנויה, על ומשפסום כל ידעום הללויה, והנה לא ישיאני עצלותי, לבלתי עשות העגלותי, ואניר כל החיות, ומעשה שהיה כך היה, בשנה מאתים וששים וחמש, החמס קם לממה רשע, ואנוש הצז בלי פשע, ויהי בדיווחי, אני בעיר פדואה, דבתי, כאשר היא נלכדה, ונשללה ונשרדה, ואויבים את גוי השמן, ככל המון היהודים אשר חמו, והיה כל אשר לי לשלל, כאשר יבער הגלל, ואו נפלו לי חבלי, נלוח בראש גולים, ועקובתי את מקומי, ובאתי עד רומי, ושם שר גדול מאד, חשמן נשא חור, חכם כירידה, שמו קארדינאל איגידיו, וכאשר מהללו, בקרתיו בהיכלו.

וכאשר ראני, על אדותי שאלני, ואמרתי דע אדוני, כי אנכי הפלני, המדקדק האשכנזי, רזי לי רזי, בדקדוק ובפסוק, כי כל ימי עסוק,

¹⁹ The Sulzbach edition substitutes נכרים, *strangers*, for גוים, *Christians*.

²⁰ The apparent contradiction between the above statements, that he lived in Egidio's house about ten years, and the remark in the Introduction to the *Tishbi*, that he had learned from Cardinal Egidio, with whom he was thirteen years (הקדינאל אשר עמדתי עמו), is to be accounted for thus: in the *Massoreth Ha-Massoreth*, Levita gives the round number, i. e., about ten (ועשר) years; Graetz (*Geschichte der Juden*, ix. 224.) explains it, that as Cardinal Egidio was about several years from Rome (comp. Reuchlin's Letters in Friedländer's *Beiträge zur Reformationsgeschichte*, pp. 89, 90), Levita was ten years in his house at Rome, and three years with him away from the Eternal city.

²¹ The words *והנה לא ישיאני חורה לנו* and *אשר חסדי*, and they say, *Woe to my soul, because I taught a Christian the Law*, are omitted in the Sulzbach edition.

mistakes, and bore false testimony in many places. This, however, is not to be wondered at, for the work was new, and every beginning is difficult. With great diligence, therefore, with little sloth, and with immense toil, I laboured to separate that which is clear from that which is obscure,—brought the Massoretic materials into order, and put a proper space between each section and every article. You may believe that I have laboured and found what none else has discovered, and discharged my duty in such things in which nobody has preceded me, knowing that the words of the Massorah are completely hidden from our contemporaries. Indeed very few understand the language thereof, which is to them as a dream without an interpretation, and from which they have no advantage; they neither know nor understand, for they dwell in darkness. Yet the Massorah is the fence of the law, and from it are deduced many essential *Halachoth*, reasons and explanations, literal and homiletical meanings, whilst from the defective and plane many laws are deduced; *ex. gr.*, from רב [Exod. xxiii. 2] which is defective;¹⁷ from the first מזוזות [Deut. vi. 9]¹⁸ which wants the second *Vav*, and many other similar instances from which laws are deduced. It is for this reason that I purpose to explain its import, laws, and rules in this little volume in brevity, and without tediousness, yet in words of great might; propound new things recently brought to light which did not exist before, and they shall be as luminaries in the firmament of the Massorah, so that the wise will understand and prepare their hearts to be wise in the Scriptures; and the name thereof shall be known in

שנה ברואה, ובמקומות אין חקר, הקיד עדות שקר, ואין לחמה על ככת, כי בואה המלאכה, היה חנור חדשה, וכל החזלה קשת, ואני ברוב השחלולות, ובמקום עצלות, ובקמל שעמלתי, בין אור לחשך הברלתי, ונתתי לביאורם סדר, היח שמתי בין עדר ובין עדר, ובין כל מין ומין, ינקתי ומצאתי תאמין, מה שלא מצא וזלתי, וירי חובתי יצאתי, בדברים אשר לא קדם, אחי בהם אדם, בידעי כי דברי המסורות, מאנשי אלה הדורות, נמדדו ונקלמו, ולא רבים יחכמו, להבין את דבריהם, והמה בעיניהם, כחלום בלא פתרון, ואין בהם ידיון, ולא ידעו ולא יבינו, כי בחשיכה ילינו, והלא המסרה, היא מין לתורה, וממנה נמשכות כמה גופי הלכות, ופעמים ופירושים, ופעמים ומדרשים, ומן המסרים והמלאים, כמה רינים מציאים, כגון ולא חננה על ריב,¹⁷ הוא חסר כתב, וכן על מזוזות¹⁸ ביהך קרמא דענינא, חסר וי' תנינא, וכן כמה מינים, שיוצאין מהם רינים, ולזאת הסבה, אבאר מה מכת, הינון ומשפמן, בזה התבאר הקסן, בקיצור ולא באריכות, בדברים רב האיכות, חדשים מקרוב באו, ולא מאו נבראו, והיו למאורות, ברקע המסרות, והמשכילים יבינו, ולבם יכינו, לחשכיל במקרא, וידעה שמו נקרא, בפי

¹⁷ Hence it is taken for רב, *chief*, and it is deduced that no one is to speak against its chief, i.e., the King or High Priest, comp. *Sanhedrin* 18, b., and Rashi on Exod. xxiii. 2.

¹⁸ מזוזות, with the Jews, denotes the piece of parchment whereon are written the passages in Deut. vi. 4-9, xi. 13-21, which they regard as containing the injunction to inscribe on the door-posts the words of the Law. The slip of vellum thus written upon is enclosed in a cylindrical tube of lead, cane, or wood, and to the present day is nailed to the right door-post of every door. For a detached description of this institution, we must refer to Kitto's *Cyclopedia of Biblical Literature*, new ed., s. v., *Mezuzah*; and for the law deduced from the word מזוזות, being written definitely in Deut. vi. 9, to which Levita alludes, we must refer to Jacob b. Chajim's *Introduction to the Rabbinic Bible*, p. 9 Hebrew, and p. 21 English translation, ed. Ginsburg.

it is a book of small dimensions, there is nothing like it in the department of the Massorah. It treats upon important matters, and there is no other book which so thoroughly treats on the Massoretic rules, excepting the scattered glosses around the margin in the Codices, which, however, contain numberless errors. For the Scribes have perverted them, as they did not care for the Massorah, but only thought to ornament their writing, and to make even lines so as not to alter the appearance, in order that all the pages should be alike. Moreover, they ornamented them with illuminations of divers kinds of buds, flowers, &c. Hence they were obliged sometimes to narrow and sometimes to widen the margins round the illustrations with words already stated, although they were superfluous and out of place, whilst the Massoretic signs were entirely omitted in their proper place because the space did not suffice; and hence they had to break off in the middle of a sentence,¹⁴ thus leaving the whole edifice incomplete and greatly defective.¹⁵

As to the Massorah, in the twenty-four sacred books printed here, I have not seen anything like it, among all the ancient books, for arrangement and correctness, for beauty and excellence, and for good order. They were edited by one of the learned, whose name was formerly Jacob (let his soul be bound up in a bag with holes).¹⁶ But although his edition is exceedingly beautiful, he committed many

learned annotations, by Frensdorff, Hanover, 1844. The reader will find all Levita's references to the *Massorah*, contained in the *Massoreth Ha-Massoreth*, compared with the statements in the *Ochla Fe-Ochla*.

¹⁴ The above description of the condition of the Massorah, and of the manner in which it has been treated by the copyists, is almost literally the same as that given by Jacob b. Chajim, the first editor of the Massorah. Comp. Jacob b. Chajim's *Introduction to the Rabbinic Bible*, p. 12 in the Hebrew, and 35 in the English translation, ed. Ginsburg, Longmans, 1865.

¹⁵ The words מחסרים מחסרים are omitted in the Sulzbach edition.

¹⁶ For this celebrated Massorite, and the Bible here alluded to, see above, p. 38. From Levita's vituperation, it is evident that Jacob b. Chajim was now dead, inasmuch as the phrase, "let his soul be bound up in a bag of holes," is a spiteful and unworthy perversion of the beautiful, charitable, and reverential prayer, which the Jews use when speaking of or writing about any one of their brethren who has departed this life, in allusion to 1 Sam. xxv. 29, because he had embraced Christianity.

When I heard their flattering words, I inclined my ear to them and answered, I accede to your entreaty. And indeed their wish fully harmonised with my intention. Now I swear, by the Lord, that this very thing was in my mind before, when I was still in Rome, where I temporarily resided, and composed the above-named works, only that I had not sufficient time, as the evil days came and the city was captured,¹² and I, insignificant one, was compelled by fate to relinquish the contemplated Treatise. Now, after the lapse of years, God having permitted me to settle in this beautiful place, the celebrated Venice, the great city, I comply with their wish, and will perform a work in Israel that whosoever sees it may tell its wonders. I have, therefore, compiled this Treatise on all Massoretic matters, connected with both the *Massora magna* and *parva*, as it is now twenty years that I have been in the way to find out its value, to unfold its import and its laconic style, which is often as obscure as the words of a sealed book.

How I laboured therein, neither resting nor being satisfied, and searched in the correct and excellent books, giving my mind hereunto! Now I swear, by truth and justice, and may God give me riches, that more than once or twice I performed a day or two day's journey to a place, which I either knew myself or of which I had been informed, that there is to be found therein a reliable index of the Massorah. When I examined it, and found it correct, I selected from it the choice and correct articles, as roses from among thorns. Indeed, most of the correct Codices I found to be Spanish, and it is upon these that I relied, and it is their method that I followed. Still, my soul was not as yet satisfied, until I found the *Book Ochla Ve-Ochla*.¹³ I got much out of it, and adopted its rules; and, though

וכשמעתי דבריהם כי נעמו, חמיתי את
אוני אלימו, ואמרתיו את קולכם שמעתי,
ובאמת כוונתם דעתי, ורגני נשבע ביי, כך
עלתה במחשבה לפני, בעוד היותי ברומי,
אשר שם היה מקומי, וחברתי שם הספרים,
אשר למעלה נזכרים, ולא הספיקה לי השעה,
כי באו ימי הרעה, ונלכדה העיר,¹² ואנכי
הצעיר, חייתי אנוס על פי הרבה, ולא עשיתי
החבור, ועתה אחרי בלותי, שוכה אלחים אותי,
ובאתי לכלל ישוב, בזה המקום החשוב,
ונייניו"א המהוללה, היא העיר הגדולה, הנני
לבקשתכם אואל, ואעשה דבר בישראל, אשר
כל רואיו, יספרו פלאיו, ואחבר זאת המהברת,
בכל דברי המסורת, גדולה וקטנה, כי זה לי
עשרים שנה, אנכי בדרך, למצא לה ערך,
לבאר ענינה, וקצור לשונה, אשר הוא כרום,
כדברי הספר החתום.

וכמה בזה מדהתי, ולא שקמתי ולא נחתי,
ועיניתי בספרים, מדויקים וישרים, ונהתי
עליהם דעתי, ורגני נשבעתי, בתי האמת
והיושר, וכה יחן לי אלהים עושר, כי לא אחז
ולא שחית, הלכתי דרך יום או יומים, למקום
שדעתי, ומפי השמועה שמעתי, ששם מצויה,
מסרה הראויה, לסמוך עליה, וכאשר קרבותי
אליה, ולא מצאתי לה פסולים, העתקתי ממנה
מלים, המובנים והנכונים, כשוננה בין
החודים, ובאמת רוב הנוסחאות, המנוהות
הנמצאות, הם ספרים אחרים, מספרי הספרדים,
ועליהם נסמכת, ובנתיבותיהם דרכתי, ועם
כל זאת, צמאי לרוות, נפשי לא יכלה, כי אם
מספר אכלה ואכלה¹³ והרבה ממנו לקמתי,

¹² The capture and sacking of Padua took place in 1509, as described above, *vide supra*, p. 14.

¹³ This long lost and most valuable Massoretic work has now been published, with

INTRODUCTION II.

THE RHYTHICAL INTRODUCTION,
ACCORDING TO GERMAN RHYME.

וזאת ההקדמה ההריונית.
על דרך חרוזה אשכנזית:

Thus saith Elias Levita, who gathered together counsels afar off from innumerable works to compile Treatises on grammar in as few words as possible, and to make a path to the various voices, both small and great. These are my four small productions, all treating on the science of our language. The first volume which I composed is my explanation of the *Journey on the Path of Knowledge*; its utility is known to all. The second is the *Book Bachur*, which animadvertes on Grammarians.¹¹ The third is the *Book on Compounds*, in which all irregular words are explained. The fourth is a *Poetical Section*, together with other Sections appended thereunto. These four productions of mine, owing to their wisdom and knowledge, have been published several times, translated into the languages of the Christians, and are studied both by Jew and Gentile, as their fame has travelled far and their excellence is known all over the world. They send forth an odour like precious ointment, on which account I congratulate myself. Now I speak the truth when I say, that there has been no author, whose works God has permitted him in his lifetime to see so much referred to and studied, and so many times reprinted, as he has permitted me during my lifetime. My hand is still ready to give more help, and to benefit the public. My worthy disciples are around me now, as well as all my old friends; they earnestly entreat me, saying, for God's sake, and for the glory of Holy Writ, explain to us the Massorah; for we know that it is in thy power, as we have heard that thy hand is strong in all Massoretic matters, above all our contemporaries, as well as above all of whom we have heard.

נאם אליהו הלוי, המוציא וחמביא, עצת מרחוק, לשום לדקדוק חוק, ודרך לחיו קולות, קטנות עם גדולות, במיעוט דברים, בחבור ספרים, פרצו עליהם פרץ, ארבעה הם קטני ארץ, כלם בחכמת הלשון, וחמסר הראשון, אשר בהם חברת, הוא אשר בארתי, מהלך שבילי הדרך. רועלורו לכל מודעת, ואחריו ספר הבחור. משיב מדקדקים אחד, ואחריו ספר ההרכבה. כל מלה וזה בו נכתבה, ואחריו פרק שירה. עם שאר פרקים עד נמדה, וחילדים אלה ארבעתם, להכמתם ולדעתם, כמה פעמים נחקקים, וללשון הגוים מועזקים, ובהם עמלים, מולים ועדלים, ומרחוק נשמע קולם, וכבודם מלא עולם, וכשמן המוב נותנים דה, ובוז את עצמי אשבת, וחיושר ארבר, כי לא היה מחבר, שזכה אלהים אותו, שראה לפני מותו, ספריו נוכרים ונעשים, וכמה פעמים נדפסים, כמו שזכה אותי, בעוד בחיים היותי, ועוד ידי נפיות, להגדיל תושיה, ולזכות את הרבים, ועתה אותי מסבים, תלמידי ההנונים, וכל יודעי לפני, ומבקשים את פני, לאמר למען יי, ולכבוד קדושת התורה, תבאר לנו המסרה, כי ידענו כי זאת עמך, כי שמענו ממך, כי ידך נוברת, בכל דברי המסרת, מכל אנשי דורינו, ומאשר שמענו באזנינו.

¹¹ The words *ואחריו ספר הבחור משיב מדקדקים אחד*, the second is the *Book Bachur*, which animadvertes on Grammarians, without which Levita's statement is unintelligible, are omitted in the Sulzbach edition.

But for the accents, the sense could not be discerned.
 They knew the interpretation of the Scriptures better than all the rest
 of the captivity;
 Therefore, an interpretation contrary to the accents must be regarded
 as dross or as chaff.
 They taught how the words should be written, whether plene or
 defective;
 Whether a word is to be connected with the preceding, or the following
 sentence.
 They made signs, to serve as rules to aid the memory.
 The signs, however, are problems; riddles taken from foreign
 languages;
 Many could not understand them; and did not know what they mean;
 Till the day when it was said to me, by my estimable friends,
 "Now, what dost thou here, Elias? Arise, and make thyself a great
 name.
 Throw light on the Massorah; and open that which is locked up
 therein:
 We know that this is within thy power; that thou possessest the
 mastery over it."
 Then said I to myself, 'Hearken, my soul; Why art thou disquieted?
 Arise, it is time to work for the Lord, lest the law become void:
 Thy fathers have left a place wherein thou mayest fortify thyself.'
 My soul then responded, 'Ah! This I gladly choose.'
 I therefore bestirred myself, and did not rest; yea, my eyes pre-
 vented the night watches,
 Till I brought to light the hidden things, which have hitherto been
 concealed.
 Their counsel will be sweet to every man, and the eyes of the blind
 will be opened.
 An abridgment of useful words I will propound, on two tables;
 I will put these tables openly, and not as secret words.
 For a witness, they shall be printed on paper with an iron and leaden pen.
 The buyer shall not be accountable, if a thief is found breaking in.
 Therefore, to all, as with a trumpet, I raise my voice upon the
 heights of the city.
 Let the quick hasten to the good work; for one good work leads to
 another.
 For such merchandise, quickness is becoming, lest it be all sold;
 As its merchandise is better than all traffic. What are precious stones
 to thee?
 Behold here an explanation of the Massorah, which is the basis of
 the law.
 Therefore, I call the name of this book, *Massoreth Ha-Massoreth*.
 The song is finished, to the God of the universe, I give praise and
 glory.

כי לולי מעמי הפסוק. הבנתו לא נכרת;
 כי הם ידעו באור המקרא. מכל גולה חנשארת;
 לכן פירוש נגד מעמו. נחשב כסיני או כנעורת;
 חורו תיבות איך נכתבות. המלאה אן המחוסרת;
 גם אם מלה מעמה מעלה. או מקצה בחוברת;
 לכלללים עשו סימנים. להיות על לב למזכרת;
 אך שמו אותותם אותות. חידות עם לשון ברברת;
 הרבים לא יחכמו בה. אין מבין מה היא אומרת;
 עד כי בא יום אמרו אלי. חברת רעי המהודרת;
 נא מה לך פה אליהו. קום ועשה לך שם הפארת;
 ולמסרה תאיר אורה. ופחה נא בה המסנרת;
 ידענו בך כי זאת עמך. בהיר שכלך היא גוברת;
 אז אמרתי שמעי נפשי. למה זה את מתנכרת;
 קומי ועשי עת ליי. פן תהיה תורה מופרת;
 מקום הניחו לך אבות. לחיותך בו מתגדרת;
 אז אמרה לי נפשי האה. בזה אנכי בוחרת;
 ובכן קמתי לא דוממתי. גם קדמו עיני אשמורת;
 עד אוציא לאור תעלומה. היתה עד הנה נסתרת;
 אל כל אדם אמתיק סודם. אפקח כל עין עורת;
 קצור מלים המועילים. בשני לוחות אהיה תורת;
 אתן הלוחות בפומבי. ודלא כמלתא נממרת;
 לעד בנייר יחצבון. עם עט ברזל ובעופרת;
 חלוקה לא יחשב. נגב נמצא במחתרת;
 לכן אל כל כשופר קול. ארים על נבי רום קרת;
 חוריו יקדים למצוה. כי מצוה מצוה גוררת;
 לסחורה זאת זרוז יאות. פן תהיה כלה נמכרת;
 כי טוב סחרה מכל מסחר. מה לך אל דר או סוחרת;
 הא לך אורח למסרה. כי לתורה היא עקרת;
 על כן אקרא שם הספר. זה מסורת המסורת;
 השיר נשלם אל אל עולם. אתן שבח גם תפארת;

INTRODUCTION I.

A SONG OF PRAISE, SIMPLE, AND OF FOUR FEET.

I render praise and glory¹⁰ to the Lord, who made the heaven with His span.

Not in vain did He create the world ; for a habitation has He made it.

He founded the earth upon the waters ; He unrolled it like a scroll.

He looked and rejected the Gentiles ; He took to Himself His chosen people.

He brought them out of Egypt, which was spoiled of its treasure and wealth.

He stretched his mighty hand upon the sea, and the enemy sunk down like lead.

To His people He gave the fiery law as a gift ; commanding them to observe it.

He caused them to inherit a goodly land ; extending to the sea of Gennesareth.

But they grew fat and kicked ; they became like a refractory heifer.

They lusted after vanity, and joined themselves to Baal and Ashtoreth.

The Lord heard it, and was angry, and sent a curse among them.

He destroyed them by pestilence, and by sword, and by famine.

He abandoned the city, destroyed the sheepfold, and scattered the sheep.

He drove them beyond the sea, as at this day ; into a foreign land.

They abode in Shinar a little while, according to the time appointed.

Seventy years the temple laid waste ; the law was forgotten.

The people changed their names and tongue ; they dressed like the Gentiles.

The Jew married a Gentile wife, or a stranger, or a bastard ;

And the children knew nothing, except the language which their mother spoke.

At the appointed time, the spirit of Cyrus, the king of Persia, was stirred up.

He said to the Captains, Go forth, and build the glorious city.

Ezra then went, who is the messenger, like a ministering angel ;

The priest, the prince, and the father of scribes, the nursing mother of the Scripture and Massorah.

By his departure, Babylon remained like a pond, wherein no fish are left.

He applied wisdom to understand the Scripture, in its present superior characters.

He cut off thorns from every word ; he restored the crown to its pristine splendour.

After him, thousands and myriads added fence unto fence.

Most of these indefatigable workers sojourned then in Tiberias ;

They were the first in this wonderful science ;

They invented the system of punctuation, and transmitted it to us.

They, too, added the accents, whereby the law might be explained ;

N

10 שירת משובחה פשוטה ומרובעת

אֶתֶן שֶׁבַח נִם תַּפְאֶרֶת. לֹאֵל תִּקֵּן רוּם בּוֹרֵת;
 וְאֵל לִחְבֵּל בְּרָא תִבְלִי. לִשְׁבַת הִיתָה נִגְמֶרֶת;
 יִסְדֵּר אֶרֶץ עַל הַמַּיִם. פִּשֵּׁט אוֹתָה כְּאֶנְרֵת;
 הַבַּיִת וְיִרְדֵּי הַנּוֹיִם. לִקֵּחַ לוֹ אוֹמֶה נִבְחֶרֶת;
 וְיִצְיָאֵם מֵאֶרֶץ כּוֹשׁ. מִחוּן וּרְכוּשׁ נוֹף נִנְעֶרֶת;
 הַנִּיף בַּעִים יָדוֹ עַל יָם. צִירִים צִלְלוּ כַּעֲפֹרֶת;
 וְכִמוֹ אֵשׁ דֶּת נָתַן מִתָּה. צוּם לַחַיּוֹתָה נִשְׁמֶרֶת;
 וַיִּנְחִילֵם אֶרֶץ חֲמֹדָה. וּרְחֵבָה עַד יָם כְּנֶרֶת;
 יַחַד שִׁמְנוֹ וַיִּבְעֲמוּ. חַיּוֹ כִּפְרָה סוֹרֶדֶת;
 מִן חֲמֹדוֹ וַיִּצְמְדוּ. אֵל הַבְּעַל וּלְעִשְׁתֶּרֶת;
 שִׁמְעֵה רֹאֵל וַיִּרְעֹבֶר. וַיִּשְׁלַח בָּם הַמִּנְעֶרֶת;
 כָּלֵם בְּדַבָּר וּבַחֲרִיב. גַּם בְּרַעֲב שֶׁל בְּצֹרֶת;
 נִשַּׁם הָעִיר סִרְרֵר הָדוּרִי. הִיתָה הַצֶּאֱן צֶאֱן נִפְזֹרֶת;
 וְרֵם מַעֲבֵר לִנְרָד. כִּיּוֹם אֵל אֶרֶץ אַחֲרֵת;
 יוֹרְדֵי שֶׁנֶּעַר עֲמְדוֹ מִצֵּהָ. לִמְלֵא חֶעֶת הַנְּגוֹרֶת;
 שְׁבַעִים שָׁנָה אֲבָן שִׁמְהָ. הִיתָה הַתּוֹרָה נִעֲדֶרֶת;
 וְשִׁמּוֹתֵם שָׁנוֹ וּלְשׁוֹנֵם. לְבִשׁוֹ כְּנוּיִם אֲדֹרֶת;
 אֲדָם הִיָּה נוֹשֵׂא נְוִיָּה. אוֹ נִכְרִיָּה אוֹ מִמּוֹרֶת;
 וּבְנִיָּהִם לֹא הִכִּירוּ רֵק. לְשׁוֹן שֶׁאִמָּם דּוֹבֶרֶת;
 וּבַעֲרַת רִקְקָן רוּחַ כּוֹשֵׁה. מֶלֶךְ פֶּרֶם מִתְעוֹרֶרֶת;
 אֲמַר לְאַסִּירִים תִּצְאוּ. וּבְנֵי הָעִיר הַמְעוֹמֶרֶת;
 עֲלָה עֲזָרָה הוּא מִלֵּאכִי. דּוֹמָה אֵל מִלֵּאךְ הַשֶּׁרֶת;
 כֶּהֱן וּרֵב וּלְסוֹפְרִים אֲבִי. אִם לְמִקְרָא וּלְמִסּוֹרֶת;
 עֲשֵׂה אֵז בְּכָל כְּמִצּוֹלָה. שֶׁאִין בָּהּ דִּנָּה נִשְׁאֶרֶת;
 שׁוֹם שָׁכַל הַבֵּין בְּמִקְרָא. בְּכַתִּיבָה זֶה הַמֵּאוֹשֶׁרֶת;
 קוֹצִים כָּלָה מִכָּל מִלָּה. הַחֲזוֹר אֵל יוֹשֶׁנָּה הַעֲמֶרֶת;
 אַחֲרָיו לְאַלְפִים וּרְבֻבּוֹת. עֲשׂוֹ מִשְׁמֵר אֵל מִשְׁמֶרֶת;
 רֹכֵב כֵּת אֲנָשִׁי זֶה הַמַּעֲשֶׂה. אוֹ בְּטִבְרִיא מִתְנוֹרֶרֶת;
 יָדָם הִירְתָה בְּרֵאשׁוֹנָה. בַּחֲכָמָה זֶה הַמִּפְּוֹאֶרֶת;
 גַּם הַמִּצִּיאוֹ דֶּת הַנִּיקוּרִי. מִחֵם הִיא לָנוּ נִמְסֶרֶת;
 גַּם הַמַּעֲמִים הֵיוּ שְׁמִיָּם. לַחַיּוֹת בָּם תּוֹרָה נִפְתֶּרֶת;

¹⁰ It will be seen that the commencing letters of the first fifteen lines, are the acrostic of אליהו הנביא, *Elijah Ha-Levi, the German*. In Münster's edition (1839), this acrostic is entirely obliterated by the peculiar mode in which the editor arranged the lines.

But since I have seen that it is not good for this book to be alone, I shall make for it a help-mate, in the form of an Introduction, of such things which have not hitherto been propounded. Therein shall I dispel questions, explain difficulties, and remove doubts which fall under this investigation, and which are to be found in the treatises of our Rabbins of blessed memory, the men of the Great Synagogue and of the Massorah. And the eyes of those who will see shall behold that which is upright, for they perceive the truth. Moreover, things and remarks occur in this book which will be difficult of understanding to the students thereof, unless they read first the introductions which I have prefixed, and which are three in number. The first is in poetry (שיר), the second in rhyme (בחרוז), and the third in ordinary prose.

And if I had the power to exact an oath from an Israelite, I would make every one who is about to study this book swear that he will not peruse it till he has read these introductions. However, I beseech and pray you to take my advice about it, and those who will do it will derive the benefit. Now, I

am persuaded that no man⁸ will regret the time spent in perusing them, but that it will be a pleasant task to those who read them; for they will find therein things, both new and old, which they did not know and never heard before, not only connected with the Massorah, but with grammar, vowel points, &c., which are not mentioned in the works of ancient or modern writers. I will, also, relate ordinary conversations, the talk of the world, what has befallen me, and what I have seen, as well as my defence against many people who have risen against me, and abused me for teaching the law to disciples that are unworthy thereof.⁹ All these things are desirable to make us wise, and are pleasant to the imagination. For, verily, my words are not false; whoso is on the Lord's side let him come to me.

⁸ * * The word *איש*, *man*, as well as the passage beginning with *מחנצלותי* and also my defence, and ending with *הנתיים*, *worthy*, is wanting in the Sulzbach edition.

והנה ראה ראיתי כי לא טוב היות ספר הזה לבדו, אעשה לו עזר כנצור, בחקרם דברים, עד הנח לא נאמרים, ובהם איש שאלות ואחרין קושיות, ואחר ספקות, אשר יפלו בדרוש הזה, הן בדברי ח"ל, ובדברי אנשי כנסת הגדולה, ובדברי בעל המכורת, ועני רואים תחנה משרים, כי דברי אמת ניכרים, מצדף לזה יבאו דברים וענינים בכפר הזה, שתכבד חבנתם על האנשים המעינים בו, אם לא יקראו תחלה דברי החקירות אשר הקדמתי, והם שלשה, הראשונה בשיר, והשניה בחרוז, והשלשית בהלצה.

ואלו הייתי כראי להשביע איש ישראל, הייתי משביע את כל האב ללמוד הספר הזה, שלא ילמדו עד שיקרא החקירות האלה, אך מפיל אני תנחתי ובקשתי לפניהם על ככת, והקושים כן תבא עליהם ברכת, ומובחם אני כי לא איש יתירם וכן אדם ויתנחם, באבוד וכן בקריאה זו, אך יניע חקונם נמזך לקראיו, כאשר ימצאו בס דברים מבים וחדשים, אשר לפני לא ידעום, ומאז ומקדם לא שמעום, ולא לבר בעיני המסדר, כי גם ברקוק ובנקוד ושאר ענינים, שלא נזכרו בספרי הראשונים והאחרונים, ואפילו שיחת חולין ומלי דעלמא, ואת כל אשר קראני ואשר חזיתי ואספתי, וגם דברי התנצלותי, נגד אנשים רבים קמים עלי וחדפוני, על שלמתי חורח לחלמידים, שאינם הנתיים, כל אלה דברים נחמדים להשכיל, ותאחז לאנשים, כי אמנם לא שקר מלי, מי לחי אלי.

not been anticipated by any one, you will find the form of a hand in the margin against the remark in question, pointing with its finger and saying, as it were, 'see, something new is here told you, and this is to indicate it to you!' Let me now begin the Preface, in the name of the Lord of Hosts.

PREFACE.

הקדמה.

Thus says Elias, son of Asher the Levite, the German, behold, before I begin to speak, and compose an explanation of the plans of the Massorah, I must tell you what I am going to do in this book. I shall first divide the chief contents of the book into two parts, after the manner⁶ of the two tables of stone, and write upon the first tables ten commandments [*i.e.* chapters.] In each one of these commandments I shall give useful rules respecting *defectives* and *plenes*.⁷ The second tables will contain ten other injunctions [*i.e.* chapters.] In these I shall explain all the matters wherein all those who have laboured in this department are agreed; *i.e.*, show what the Massorites say about the *Keri* and the *Kethiv*, the *Kethivs*, which are disregarded, the *Kametz*, *Patach*, *Makeph*, *Sakeph*, *Chateph*, *Transpositions*, &c., &c. I shall then make an ark, open the door thereof, and put therein the broken tables, which are the work wherewith the authors of the *Massorah-porva* have occupied themselves, as I shall explain in the Introduction thereunto: and before it is yet born its name shall be called "the gate [*i.e.* the section] of the Broken Tables." This will form the last part of this book, and the sign thereof is, "the broken tables laid down in the ark."

⁶ The Sulzbach edition erroneously has כשמות, according to the names of, instead of כדמות, after the manner of.

⁷ The Sulzbach edition incorrectly puts המלאים, *plene*, before החסרים, *defective*.

INFORMATION FOR THE READER.¹אזהרה למעיין¹

THIS is for the information of every reader of this book. The celebrated printer, M. Daniel Bomberg, a Christian,² having resolved to issue the 24 sacred books, both in large and small sizes, is now printing them with the divisions, which are called in their language chapters, according to the order of the Christian books. And as there is a great advantage in it, which I have shown long ago in the introduction to the *Book Bachur*,³ and as he who made the divisions of chapters also divided the books of Samuel, Kings, and Chronicles, respectively, into two books, I too was obliged to follow this method. You are, therefore, to observe, that wherever you will find the word Samuel with the letter *Beth* above

ואת לדעת לכל המעיין בספרי זה, כי כאשר הסכים ראש חמדיסטים חסד רניאל בומברני הנצוטי² לחדשים העשרים ואיבעה בדפוס גדול וקטן, הדפיסם עם חסימים הנקראים בלשונם קאפיטוליס, על סדר ספרי הנצודיים: ובהיות שהועלת גדולה יש בדבר, כאשר כבר הארכתי בזה בחקרם ספר הבחור³, ומניח קאפיטולי הנ"ל, חלק ספר שמואל ומלכים ודברי הימים כל אחד לשני חלקים, הוצרכתי ללכת בדרך הזה גם אני לכן דע בכל מקום שחמצא בחוב בגליון במורה מסום שמואל עם אות הבית למעלה כוח שמואל רוצה לומר שמואל שני. והוא מן ויהי אחרי מות שמואל והלאה: וכן מלכים עם הבית למעלה כוח מלכים ד"ל מלכים שני והוא מן ויפסע מואב והלאה: וכן דברי הימים בראשי חיבות ד"ח עם הבית למעלה כוח ד"ה ד"ל ד"ה שני והוא מן ויתחזק שלמה והלאה:

it,⁴ e.g. שמואל², it means 2 *Samuel*, which begins with, "And it come to pass after the death of Saul," &c.

ועוד אודיעך שבכל מקום שאחדש בספרי זה איזה דבר חדש וכלל גדול אשר לא קדמי בו אדם חבנית ד' נונעת על

The word *Kings*, too, with *Beth* above it,⁴ e.g. מלכים², means 2 *Kings*, and begins with, "Then Moab rebelled," &c.; and also the word

Chronicles, or its initials ד"ה, with *Beth* above it,⁴ e.g. ד"ה², means 2 *Chronicles*, and begins with, "And Solomon, the son of David, was strengthened," &c.

I must moreover inform you, that wherever I have propounded something new⁵ in this book, or any important rule in which I have

¹ The words אזהרה למעיין, *Information for the Reader*, are omitted in the Sulzbach edition.

² The word הנצודי, a *Christian*, is omitted in the Sulzbach edition.

³ For a description of the *Book Bachur*, see above, page 16, &c.

⁴ The word למעלה, *above it*, is omitted in all the three instances in the Sulzbach edition.

⁵ The Sulzbach edition erroneously has the word רבר, *string*, after אחדש, *I propound new*, as well as before אחד, *something*.

among Christians at the commencement of the sixteenth century, and as one of the most distinguished promoters of Biblical literature. He died, as he prayed to die, at Venice, aged eighty-one. The following simple epitaph indicated, to those who looked at the tomb-stones of the Jewish cemetery, the grave in which were deposited the remains of Elias Levita :—

הלא אבן מקיר תועט
 ותהמה לכל עובר
 עלי זאת הקבורה
 עלי רבן אשר נלקח
 ועלה בשמים
 אל-יהוה בסערה
 הלא הוא זה אשר האיר
 בדקדוק אפלתו
 ושם אותו לאורח
 שנת שיט שבט עלה
 בסופו ונפשו בצרור החיים צרורה.

The stone cries from the wall,
 And mourns before every passer by
 Over this grave—
 Over our Rabbi who has departed,
 And ascended into heaven.
 Elias is gone to the Lord in a whirlwind !
 He who has shed light
 On the darkness of grammar,
 And turned it into light.
 He ascended Shebat towards the end,
 In the year 809 [= 1549],
 And his soul is bound up in the bundle of life.

כי יראה בזה סימן ברכה ואשרי האיש שלו ככה
 ובכן אשלם המלאכה ואסיר כל מעות ומבוכה:
 דרין וכהלה בשם היחיד במלוכה:

For he will find therein an advantage, and hail the man who follows it. Herewith I finish the work, having corrected in it all mistakes, As it is meet and proper, in the name of Him who alone is Sovereign.

The other three works which Levita published in 1546 are bound up with the Exposition of the *Journey of the Paths of Knowledge*, and are as follows:—i. A concise Hebrew Grammar, entitled, *The Beginning of my Words* (פתח דברי), from an anonymous pen, “written many years ago in Spain, and exceedingly adapted to learn briefly the sacred language,” first published at Naples, 1492, then at Constantinople, 1515, and now “carefully revised by Elias Levita, the Grammarian.” ii. The well-known grammar of Ibn Ezra, entitled *On the Purity of the Hebrew Style* (צחות); and, iii., another grammatical treatise by Ibn Ezra, called *The Balance of the Sacred Language* (ספר מאוני לשון הקדש). The pagination of these four treatises is continuous: the first extends over leaf 1—51, the second over 52—182, the third over 183—194, The fourth over 195—286. Levita published these treatises under the general title of *Grammars* (רקדוקים).

Extraordinary as was his prowess to battle against the infirmities of old age, and determined as he was not to relinquish his literary labours till his arms were paralysed and his eyesight completely extinguished, Levita was at last compelled, by the irresistible and overpowering effects of the seventy-nine years which had now passed since he had seen the light, to confine himself to editing valuable works written by others. We cannot ascertain the number of works which he published this year, but we have before us Ralbag's Commentary on the Pentateuch, which Levita edited in 1547. Some idea may be formed of the labour required to carry it through the press, when it is stated that it consists of four hundred and ninety-six folio pages, closely printed, in square Hebrew characters. Levita appended to it a short poem in Hebrew. Twelve months later, he edited R. Isaac Duren's work on the Ceremonial Law, published at Venice, 1548, and appended to it a poem, which we have already mentioned, stating that he was then eighty years of age (*vide supra*, p. 2). This, as far as we know, is the last effort of the great teacher of cardinals and bishops of the Romish Church, and of the originators and leaders of the reformation, and who may justly be regarded as the reviver of Hebrew learning

והשאיר בו מה ששנית:	וכל זה עשה בלי ידעתי
כי לא היחה כחי אז כבחי עתה:	מצורף לזה למען תדע אתה
על ידי יהודים ועממים:	ועם כל זה נדפס כמה פעמים
עד שלא נשאר מהם במציאות:	ונמכרים עם כל השגיאות
שהיה להם הקוצים לבער:	ובאמת על הראשונים אנכי מצטער
אך שהוסיפו מעיות עליהם:	ולא די שהגיהו כמו שהם
אך כי עשיתם נחמתי:	ונם אנכי לב עליהם לא שמתי
והטיבותי את אשר דברתי:	אבל ספרים אחרים חברתי
הפצירו בי אנשים לרוב:	ועתה אחרי אשר ימי פנוי לערב
אשר בדקדוק לשונינו עמלים:	מהם מולים מהם ערלים
ואמלא את חסרונו:	שאקימהו על מכונו
והאמת יעשה דרכו:	וואאיר את השבו
יש בו צרכי צבור:	אעפ שהקמן הוא זה החבור
תהיה המלאכה בידם נכונה:	וכל העוסקים בו באמונה
ללמוד כל הדקדוק על פה:	כי הוא מסודר בסדר יפה
כי כל איש ממנו יסתפק:	ובזה אין לי ספק
ישן מפני חדש יוציא:	ואף אם הספר כבר בידו המציא

All this he did without my knowledge, and left in it my errors ;
 For you must know, that I was not so expert then as I am now.
 It was thus re-published several times, both by Jews and Christians,
 Sold with all its blunders, and nothing is left of the editions.
 I greatly regret my first blunders, which ought to have been corrected ;
 And which have not only been left, but increased by fresh blunders.
 I did not notice it, but simply regretted that I had made blunders,
 And wrote other books wherein I corrected my former mistakes.
 Now that my life is drawing near to its evening, many of my friends,
 Both Jews and Christians, who studied the grammar of our language,
 Have urged me to place it in its right position, supply its deficiencies,
 Enlighten its darkness, and make straight its path.
 For, although the book is but small, it is much wanted ;
 And those who study it properly derive advantage from it,
 Since it is so arranged that the rules may easily be learned by heart.
 I have no doubt that every student will benefit from it,
 And even if he has the former edition, he'll prefer the new to the old ;

Amsterdam, 1724-7; he died about A.D. 1504. The Grammar was published in Constantinople, 1506, 1519, and an improved edition, *ibid.* 1542. The treatise on Hebrew Poetry is from the pen of an anonymous writer. It consists of seventeen chapters, of which cap. i.—xiv., appended to Ibn Jachja's Grammar, treats on the grammatical points necessary for writing poetry, whilst cap. xv.—xvii., which treats on the construction and metre of the Hebrew poetry, was appended to Levite's commentary on Kimchi's *Journey on the Paths of Knowledge*, by the person who published it surreptitiously. It is to these excerpts that the words נקדים נקדים refer. Comp. Steinschneider's *Catalogus Hebr.*, p. 864, &c., and *Bibliographisches Handbuch*, p. 9, No. 78.

זה הספר פירשתי	כאשר מתלמידי נתבקשתי:
ויהי באותו הפעם	החל הנגף בעם:
וסוגר כל בית ומבוא	ברחוב אשר אנכי בקרבו:
ונסגרתי גם אני	ואז עבדי רמני:
כי נתתי לו הספר להעתיק לי	הוא הרחיקו מעל גבולי:
הווליכו עמו לעיר פיזר	ולחדפסו לו ממון פזר:
והנה זאת הנבלה	היתה בעיניו נקלה:
ואת כבודי עבר	ושמי על הספר לא זכר:
אך שם בראשו הקדמה	מר בנימין מעיר רומא: ²¹
שכל הרואה אותו סובר	שהוא הפירוש הזה חיבר:
גם הוסיף בו לפי שעתו	קצת עניינים מדעתו:
גם לקט מלשון למודים ²²	עקורים נקודים וברורים:

I composed this book according to the request of my disciples.
 It came to pass, that the plague broke out among the people,
 Whereupon every entrance was blocked up in the street where I lived,
 So that I too was closed in; then my messenger deceived me.
 For I gave him the book to print it for me, and he took it away;
 He took it to Pesaro, and spent money in printing it for himself.
 This shameful deed appeared a small thing in his eyes.
 Most insultingly, he did not mention my name in the book,
 But put at the beginning of the Introduction 'R. Benjamin's of Rome,' ²¹
 That all who use it may think he was the author of this Exposition.
 He also erroneously added some things from his own cogitations,
 And inserted from the '*Language of the Learned*,' ²² diverse fragments,

²¹ It is now established almost to a certainty, that this Benjamin of Rome, the author of the propædæutical treatise prefixed to Levita's commentary on the *Journey on the Paths of Knowledge*, is Benjamin b. Jehudah, called רב"א, who flourished A.D. 1890, and is the well known author of commentaries on the books of Chronicles, Proverbs, and other portions of the Old Testament; and that Levita headed his commentary in question by this treatise, because, like his own commentary, it was designed to simplify the study of Hebrew Grammar. The messenger, whose name Levita does not condescend to give in this poetical description, by putting the name 'R. Benjamin of Rome' at the head of it, and withholding Levita's name altogether, led people to believe that this Benjamin was the author of the commentary itself, as well as of the propædæutics. This is the cause of Levita's complaint. Comp. Wolf, *Bibliotheca Hebraea*, iii., p. 152, No. cccxciii.; Steinachneider, *Catalogus Libr. Hebr. in Bibliotheca Bodleiana*, pp. 790, 1840, 2769; by the same author, *Jewish Literature*, pp. 146, 378, London, 1857; and *Bibliographisches Handbuch*, p. 21, No. 206. Leipzig, 1859.

²² "*The Language of the Learned*," (לשון לימודים) is an extensive Hebrew Grammar, to which is appended a treatise on Hebrew Poetry and Metre (מאמר קצר במלאכה השיר), entitled, *The Holy Shekel* (שקל הקדש). The author of this Hebrew Grammar is David Ibn Jachja, of the celebrated ancient family, Jachja, who wrote a commentary on Proverbs, entitled, *Select and Pure* (קב ונקי), which was first printed at Lisbon, 1492; and has since been incorporated in the Rabbinical Bibles published at Venice, 1516-7, and

years old (1546), he carried through the press, with the utmost care, no less than seven different works. The first of these was the stupendous Hebrew Lexicon, by Kimchi, which is commonly called *the Book of Roots* (ספר השורשים), but the more proper name of which is *the Lexicon part* (חלק הענין), being the second part of the general work, entitled, *Michlol*. Of this famous Lexicon, seven editions had been published before this date, namely, before 1480; Naples, 1490; *ibid.* 1491; Constantinople, 1518; Venice, 1529; Soncino, 1532-3; and Venice, 1546: and Levita himself, as we have already seen (*vide supra*, p. 22), took part in the fifth edition, immediately after he was employed by his friend Bomberg as corrector of the press. To the edition, however, which now appeared, as also to that of the first part of this great work published in the preceding year, Levita added valuable annotations (נימוקים). His second and third publications, this year, were, new and thoroughly revised editions of his *Treatise on the Compounds* (ספר הרכבה), with the text pointed, and *the Poetical Dissertations* on various parts of Hebrew Grammar, entitled, *the Sections of Elijah* (פרקי אליהו); whilst his fourth work was a greatly improved edition of his maiden production, which consists of the commentary on M. Kimchi's *Journey on the Paths of Knowledge*.

The curious history of the last mentioned production deserves to be noticed at greater length. We have already seen that Levita's first literary production was published surreptitiously (*vide supra*, p. 18). As he soon after was occupied with more important literary works, which secured for him a world-wide renown, he did not much care to claim the book, which was most negligently printed, and swarmed with blunders. But his friends, who knew that he was its author, were very anxious that he should not depart this life without claiming and correcting it. With this wish he now complied; and, as the work had so long passed in another person's name, Levita felt obliged to give the following account of it, which is written in poetry, and is appended to the edition revised by him:—

אנכי אליהו הלוי דל באלפי
 כאשר הייתי בימי הרפי:
 בק"ם פאדוואה הבירה שנת סד"ר ליצירה:

When I, Elias Levita, the least in my family,
 Was, in the days of my manhood,
 In the city of Padua, A.M. 264 [= A.D. 1504],

us both die together; let me sleep in her bosom till the appointed time, when the end shall be ushered in, and we shall rise again, and together be destined for everlasting life." ⁸⁰

No sooner had he arrived at Venice, than he began publishing again. He re-commenced his literary work in his old sphere of labour, by editing a *Rhythmical Exposition of the Book of Job* (פירוש איוב), Venice, 1544. Some indeed will have it that Levita is the author of this production, and appeal to Steinschneider in corroboration of this assertion; but this learned bibliographer has shown that it was written by Sarek Barfat, who flourished in the middle of the fourteenth century.⁸⁰ When he had, however, fairly settled down, he continued the translation of the Scriptures which he began at Isny; and in 1545, he published a German version of the Book of Psalms, which, like the portion of his former selection, constitutes an essential part of the Jewish Ritual. This version was afterwards re-published at Zurich, 1558, and in other places.⁸⁰ In the same year, he also edited a new edition of the first part of Kimchi's celebrated grammar and Lexicon, entitled, *Perfection* (מכלול). This part, which contains the grammar, and ought properly to be called *the grammatical part* (חלק הרקודק), but which usually bears the general title of the whole work, namely, *Michlol*, had indeed been published three times before, twice in Constantinople, 1582, 1584, and once with a Latin translation by Gnidacerus, Paris, 1540. But as a new edition was called for, the publisher entrusted it to the aged Grammarian and Lexicographer, who enriched it with valuable annotations (ניסוקים), Venice, 1545.

How powerless age was, in either quenching his zeal or diminishing his labour, may be seen from the fact that when he was seventy-nine

הדפס נב דמכס כן	ממא אלי ל לאשדרי
ואני לא מדיה אלכין	שדמא לא חדיה אלכס
חדי דיקס אישן ע לוכן	ידד נכוח ובגן ערנח
ולדי ע ידד נדוכן	יבא חקן ואני בקץ

Epilogue to the *Methurgeman*.

⁸⁰ Thus Dr. Holmes, in *Kitto's Cyclopædia of Biblical Literature*, new ed., s. v. *ELLAS*, says, "that K. Levita was its author, and not editor only (as Wolf, *Bibl.* iii., would have it), is demonstrated by Steinschneider (*Catal.* 989, 940)." Now, on referring to Steinschneider, at the column in question, the reader will see that this bibliographer heads this section, i. e., No. 83, as follows: "פירוש איוב, *Expositio libri Job*, rhythmica [auctore Sarek Barfat], (ff. 17)." If any more evidence should be required, we refer to the same *Catalogue*, col. 2500, where Steinschneider has a separate section for Sarek, and the only published work of his there specified is "Historia Jobi Carmine; anon. ed. ab Elia Levita, q. v. op. 83-4."

⁸⁰ Comp. Steinschneider, *Catalogus Libr. Hebr. in Bibliotheca Bodleiana*, col. 188.

of such notes as should help the tyro in Hebrew to acquire the language, Constance, 1543.⁸⁶ Having supplied them with an elementary book for the study of Biblical Hebrew, Fagius was also anxious to furnish the students with a guide to Rabbinical Hebrew, and hence published within twelve months Psalms i.—x. in Hebrew, accompanied by David Kimchi's Rabbinical commentary, with a Latin translation, Constance, 1544.

Whilst Fagius thus manifested his anxiety to supply, with the aid of his Jewish friend, the Protestant Christians at Constance with manuals, Levita was equally anxious to benefit his Jewish brethren, with the help of his Christian friend. As Protestants and Romanists were now vying with each other to furnish their respective communities in Germany with translations of the Scriptures in the vernacular of the people, Levita saw the importance of supplying the German speaking Jews with a Judaio-German version of that portion of the Bible which is hebdomadally read, both publicly and privately. He accordingly translated the Pentateuch, the Five Megilloth, and the Haphtaroth, or lessons from the Prophets, into that dialect. This translation he got Fagius to publish, and it appeared at Constance, 1544.⁸⁷

It was not till the autumn of 1544, when Fagius's two years' term at Constance had expired, and he went to Strasburg to enter upon his duties there, that Levita arrived at Venice, after an absence of nearly four years. Though he was now seventy-six years of age, his intellect was still very active, and the tenderness of his heart was intense. His delight in meeting again those who were dear and near to him, and from whom a literary mission had temporarily separated him, may be surmised from the following touching prayer in poetry, which he offered up for his wife, at the conclusion of his Chaldee Lexicon: "O Lord, I beseech thee, grant to me and my wife this mercy, that she should not be a widow, and that I should not be a widower! Let

⁸⁶ Comp. Wolf, *Bibliotheca Hebraea*, ii., 396, 456; iv., 185.

⁸⁷ Some bibliographers question whether Levita is the author of this Judaio-German version. Steinschneider (*Catalogus Libr. Hebr. in Bibliotheca Bodleiana*, col. 942), puts it among the *opera supposititia*, whilst Graetz (*Geschichte der Juden*, ix., 229, Leipzig, 1866), the latest historian of the highest authority, positively states that Levita made this translation at Constance, when on his way from Isny to Venice. A specimen of this curious version, comprising the first chapter of Genesis, is given by Wolf, *Bibliotheca Hebraea*, iv., 194—198. Comp. also Buber, *Life of Elias Levita*, in Hebrew, p. 31, note 49, Leipzig, 1856.

Onkelos' paraphrases of the same chapters, Isny, 1542; and iv. An Ethical Treatise in Judaio-German, Isny, 1542. This book, which was afterwards translated into Hebrew, and published under the title, *The Paths of the Righteous* (אורחות צדיקים), Prague, 1581, no less an authority than Jost asserts was written by Levita.⁸⁴ Steinschneider and Cassel, however, who are authorities of equal weight, will have it that Levita simply edited it.⁸⁵

Levita's departure from Isny was at last accelerated by the impending change in the position of his friend Fagius. Capito, who, as we have seen, was Fagius's first Hebrew teacher, and who occupied both the office of evangelical pastor and the professorial chair at Strasburg, died of the plague in December, 1541. The choice of a successor was soon made. The name of Fagius at once suggested itself to the managers of the Protestant interests at Strasburg, and accordingly this pious, amiable, and learned clergyman was asked to succeed Capito in the pastorate and professorship. Fagius, in accepting this invitation, stipulated that he should be allowed to go first to Constance, for two years, to organise and consolidate the Protestant interests, in the place where the celebrated council condemned Huss and Jerome of Prague. But, in going to Constance for this short period, he was determined to infuse into the minds and hearts of the Protestants there, a conviction of the importance, and a love for the study, of the Hebrew language, knowing that the most effectual way to strengthen the cause of Protestantism was to advance the cause of Biblical literature.

In going therefore to Constance in 1542, Fagius felt that he could not as yet dispense with the help of Levita. Levita was too sincerely attached to his friend, and had too great a love for Hebrew, not to comply with the appeal of Fagius in behalf of the cause of Oriental learning in his self-imposed sphere of labour; and accordingly the aged Jew accompanied the Christian pastor to Constance. As Fagius's stay here was very limited, and as Levita was very anxious to get back to his wife and children at Venice, they at once set to work. Their efforts were directed to supply students with appropriate elementary books. The first book, therefore, which Fagius published consisted of Gen. i.—iv. in Hebrew, with a German translation, and an appendix

⁸⁴ Comp. the article *Judenteutsch*, in Ersch and Gruber's *Encyclopädie*, sect. ii., vol. xxvii., p. 328, note i.

⁸⁵ Comp. Ersch and Gruber's *Encyclopädie*, article *Jüdische Typographie*, p. 33.

Levita's remark, however, that he was forty years of age, does not refer to the publication of the first edition of the *Bachur*, but to his leaving Venice and arriving at Rome in 1509, as is evident from the following facts: i. The second edition of the *Bachur* was not published in 807 [= 1547], as stated by Gans and those who follow him, but in 1542.⁸⁸ ii. This revised edition, according to his own explicit statement (*vide supra*, p. 78), he finished in 1540. iii. He tells us himself that he was not then seventy years old, but *about* seventy years of age (והרי אני כבן שבעים שנה), that is a little more than seventy, or seventy-two. iv. As this second edition was published two years after its completion, i. e., in 1542, when he was seventy-four years of age, he most unquestionably was born in 1468; and v. This date of his birth is confirmed by Levita himself, for he tells us distinctly (*vide supra*, p. 8), that he was eighty years old in 1548.

In addition to his own two productions, which he published in 1542, the aged Levita carried through the press, in the same year, no fewer than four works published by his friend Fagius. They are as follows: i. The Book of Tobit, in Hebrew, with a Latin translation by Fagius on the opposite page, Isny, 1542, which has been incorporated in the London Polyglott by Walton. ii. The so-called Alphabet of Ben Sirah, in Chaldee, with a Commentary, and a Latin translation by Fagius, Isny, 1542. iii. Gen. cap. i.—iv., with a Latin translation, as well as with an explanation of every word, and a Latin translation of

Ha-Massoreth he wrote in 298 [= 1538], and at the second edition he was seventy years old, which was in 807 [= 1547]. Comp. vol. i., p. 95, a, ed. Lemberg. It will be seen that the words, "and at the second edition he was seventy years of age, which was in 807," have been incorrectly put after the *Massoreth Ha-Massoreth*.

⁸⁸ The second edition is now before us, and the complete title and date are thus given by Levita himself:

דקדוק אליהו הלוי

האשכנזי אשר שמו

ספר בדור הדור שנית	מוב מחזקת ראשונה
עשהו דאריך בו דענית	לעלויא שנת תבנית
דברים מונים היסוף בה	שם בו הנה העיונית
בראשי היתה בו קשנית	עזה כלו חפזי מנית
נדס באיזמא הברה בשנת	
מברית שלם ש"ב לר"ש	
קמן בחדש סיו	
החלה לשם	
עליר	

ב

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from Fagius, and in which he started for Isny. It was very natural that he should print the three new works (namely, the two Lexicons and the Nomenclature) first, and then the second edition of an old work.

Now, in the Introduction to the *Bachur* in question, which he completed in 1540, but which was not printed till 1542, he gives the following piece of autobiography, which caused the errors already alluded to. "Thus sayeth Elias Levita, the German,⁸⁰ I was about forty years of age when fate sent me from Venice, and I came to Rome. Here I was requested to compile this book, and I put down its import according to my knowlédge. Now the Lord has spared me thirty years longer, and I am now about seventy years old, and am as able now as I was then to engage in the discussion on matters of Grammar, the Bible, and the Massorah. Yea since then I have acquired different ideas, and formed opinions which I did not know before. Moreover, I have since found that I have omitted some things which ought to have been put down, and that I have stated things which ought not to have been written. I regret that I have done it. Still it is not to be wondered at, since we find that even our Rabbins of blessed memory said things in their youth, which they recalled in their old age. Thus we find, 'Raba changed from this;' 'R. Ashi changed from what he said in the former statement, and the law is according to his second statement,' (comp. *Baba Bathra* 157, b.) Now as were their thoughts so are mine, and I am not to be better than my fathers. For this reason I have resolved to publish a second edition of this work, with such additions and diminutions as shall make the last edition better than the first. I shall thus prevent students studying erroneous introductions, inconclusive arguments, and incorrect rules, and those

⁸⁰ אמר אליהו הלוי האשכנזי בן ארבעים שנה אנכי בשלוח הזמן אחי מוינסיה ובאחי לדומא ושם נדרשתי לאשר שאלני בחבור הספר הזה ואשיב בו דבר כסוד עם לבבי והנה הדבר יי אחי מאז זה שלשים שנה חזר אני כבן שבעים שנה ועדני היום דחק בנדי או וכנדי שנה לצאת ולבא למלחמה ודקדוק המספר והמסמית כי מאז נתיחדש בי דעת אחרות וסברות חדשות אשר לפני לא ידעתי מצויק לה כי מאותו היום והלאה מצאני שהתחתי קצת דברים שהיו ראויים להכתב ולא כתבתי גם כתבתי דברים הלאי ולא כתבתי נחמתי כי עשיתי ואין להבזה על כנה כי כן נמצא לרבננו ונרננו שיאמר במתורגמא קמא והלכה כמתורגמא בנרא כראיתא בסוף פרק מי שמוחו והנה במחשבתם מחשבותי ולא מוד אנכי מאבותי לכן הסכמתי עם לבבי להדפיס הספר הזה שנית ולהוסיף עליו ולתקן מסט ובהו אשיב הספר האחרון מן הראשון לבלתי לסת אחי הבחורים וללמדם והקיימות כתובות הראיות בלתי צדקה ודקם לא טובים וללמדם הנה העולמים הבאים אחי ונמצא שם שמים מחזילם חס ושלום ולכן בחרתי בהוא אחרון המעוה העוהים אשר המסקל אשרים מכשל מדרד עמי ובהו יהיה אדמים עמי

aged Levita to remain a little longer at Isny. With impaired eyesight and failing health, but with an enthusiasm for Biblical literature, and an industry which defied and vanquished bodily infirmities, he not only most vigorously continued his own works, but largely aided Fagius in writing and carrying through the press his productions. Some idea may be formed of the amount of mental and physical labour which Levita was still able to perform, though now seventy-four years of age, from the fact that, within twelve months of the appearance of the stupendous Lexicon on the Chaldee paraphrases, he wrote and carried through the press an *Alphabetical List of the Technical Hebrew Words or Nomenclature* (שמות דברים), in four columns. Column i. gives these words in Judaio-German, with Hebrew characters. Column ii., in Hebrew. Column iii., in Latin, by Fagius; and column iv. gives them in German, with German characters, Isny, 1542. It was afterwards republished, with an additional column, by Drusius the son, containing the corresponding Greek words, and enriched with explanations by Drusius the father, Francker, 1652, and *ibid.*, 1581.

Besides the *Nomenclature*, Levita also carried through the press this year (1542), a new and thoroughly revised edition of his Grammar, entitled *Bachur*, which as we have seen he published twenty-four years before (1518), at the suggestion and for the use of his pupil Cardinal Egidio. Münster had already republished it, with a Latin translation (1525), seven years after the appearance of the original work, but Levita had nothing to do with it, and made no alterations in it. As it is the new preface added by Levita to this edition which gave rise to the great divergency of opinion about the date of his birth, we shall give it entire. By so doing, the origin of the errors will best be understood. But before doing this, it is necessary to remark that Levita completed the second edition in 1540, when still at Venice, and that it was one of the three MSS. which he took with him to Isny, the other two being the *Tishbi* and the *Methurgeman*. This is evident, from his remark in the Epilogue to the second edition of the *Bachur*, where he distinctly says, "Whoso wishes to know its date, let him take 22 (כ"ב) from 822 (ע"ב),"⁷ thus leaving 800=1540, the very year in which he received the invitation

77 חורבנה ליהי עת שרשו
הלא יקח בידו מן שרשם

Bachur, p. 108, 2nd edition, Isny, 1542.

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But though Levita spent such extraordinary labour over this Lexicon, and though the *Methurgeman* is still the only work in which the whole language of the Chaldee paraphrases is treated separately, it has never been republished. The introduction, was translated into Latin by his friend Paul Fagius, Isny, 1542. The single article comprising the root כסח which discusses the question of the Messiah in the Chaldee paraphrases, has also been translated into Latin by Gilb. Genebrard, Paris, 1572.⁷⁸ Buxtorf has incorporated most of it in his Rabbinical and Talmudical Lexicon, which, however, is not as convenient for the use of students as Levita's work, inasmuch as it mixes up the dialects of the Talmud and Midrashim with the language of the Chaldee paraphrases. The only Lexicon which will supersede it is the one now in course of publication by Dr. Levy.

With the completion of the Chaldee Lexicon, Levita thought he had finished his active life, having now reached his seventy-fourth year. In most affecting language, therefore, he says in the Epilogue to the work in question, that the time has now arrived when he must relinquish his literary labours, since his advanced age and failing health compel him to retire from the battle field. "Seeing that age has overtaken me, that I am very old, that my eyesight grows dimmer every day, and that my strength is fast leaving me, I must retire from the ranks and serve no more. I shall now return to my country which I left, namely, Venice, and die in my town with my aged wife, and no more move my foot from her. She shall close my eyes, and death alone shall henceforth separate me from her. I shall abide there the remaining days of my life, finish the books which I have begun, and then say to the God who created me, Take now my life, for it is better that I should die."

But, notwithstanding this resolution to return to Venice, his unquenchable love for the work, coupled with the fact that he had still some treatises ready for press, and that his friend Fagius too was actually printing sundry books which required his help, induced the

הנהל שמואל בחור ספר הסתורמן גם בעיניהם לא יכלא כי באמת שלש שנים עמדתי בחבור ואני עברתי על כל הדרגות כמה ובכמה חסדן יוכיח למי שיעיין בו גם יתבאר על לשון יין שהבאתי בחברה מקומות בידעם שאינני מכיר הלשון והוא אבל לא ידע שכן הקאדריטאל אשר עמדתי עמו שלש עשרה שנה קבלתי כל אלה כי הוא היה בקי מאד כלשון יין Introduction iii. to the *Tishbi*.

⁷⁸ Dr. Kalisch (*Hebrew Grammar*, ii., p. 34, note d.) is surely mistaken in his remark that Fagius likewise translated this valuable Chaldee Dictionary in 1542. Fagius translated the Introduction only.

Isny, in the month of August, 1541. At the end of the volume is Fagius's Colophon, which consists of a book with a tree on it, as Fagius properly denotes *book*; on the right of it is the letter פ, initial of Paul; on the left of it is the letter ב, the initial of *book* = Fagius; whilst underneath it is the Hebrew inscription כל אלון טוב נושא פרי טוב, *Every good tree bringeth forth good fruit*. The Colophon of the *Tishbi*, which as we have seen contains the Latin translation of Fagius, is different. Instead of the letters פ and ב there are on the right and left hand the Latin and the Hebrew of the inscription, and underneath are the Hebrew words תקותי במשיח הנשלח שהיא עתיד לרין חיים ומתים, *My hope is in the Messiah who has come, and who will judge the quick and the dead*. This difference is undoubtedly owing to the fact that Fagius, as the joint editor, claimed to have the expression of his faith on the *Tishbi*; whilst the *Methurgeman*, which is the sole work of Levita, has simply the Hebrew date, and no reference to Christ.

In the Epilogue to the *Methurgeman*, Levita tells us that he laboured over it nearly four years; which is fully confirmed by the fact that he already alludes to his being engaged on it in the third Introduction to the *Massoreth Ha-Massoreth* (1538), whilst in the third Introduction to the *Tishbi*, which was written after he had only been three years at work over it, he says, "I know that many will be astonished at the multitude of words from the Targum which I quote, saying, in different places, this expression does not occur again in the Targum, or this expression only occurs once or twice, or it is thus rendered throughout the Chaldee version, except in Job, Psalms, and Proverbs, &c., &c., and will scarcely be inclined to believe all the remarks which I made therein. But if they only knew the great labour which I spent over the *Methurgeman*, they would not be surprised at it. Forsooth, I have been three years writing it, and during this time I have read through all the Chaldee paraphrases over and over again, as the references will show to anyone who consults it. Others, again, may be astonished at my quoting Greek in many places, knowing that I was not learned in this language. But the fact is, that these people do not know that I have learned it from Cardinal Egidio, with whom I resided thirteen years, and who was exceedingly expert in Greek." 77

77 וידעו כי רבים תמחו על רוב מלות התרגום שהבאתי באמרי בדרבנא מקומות זה והלשון לא נמצא עוד בדרבנא או לא נמצא רק במקום אחד או שנים או כך הוא מתורגם בכל המקרא חוץ מן איוב משל ותלים וכמו אלה רבים ולא יאמינו לי בכל הארוכות אשר עשיתי בקרבם. אמנם אם ידעו המורה

in the Jerusalem Targum, and even many of these he quotes without explaining them, about which I have already had occasion to complain in the *Massoreth Ha-Massoreth*. After him, however, there has been no one who had the courage to handle either the grammar or the lexicography of the Targumim. Now I have been inclined to think that the reason of it is, because that, in years bygone, *i.e.* before the invention of printing, not one copy of the Targum on the Prophets and Hagiographa was to be found in a town, or two in a province. Hence nobody could be found to study them. The Targum Onkelos, which was always to be found plentifully, because we are obliged to read every week the hebdomadal lesson from the law, twice in Hebrew and once in Chaldee, there have indeed been some who studied it; they have also written something on it, but I have not found it of much use; they have likewise made a *Massorah* to it, which, however, I have not yet succeeded in seeing. But with regard to the Targum on the Prophets and Hagiographa, they have not opened their mouth, nor uttered a syllable about it; being neither studied nor asked for, they say, Let it tarry till Elisha cometh."⁷⁶

It was this neglect of the Chaldee paraphrases, and his determination to supply the desideratum, which induced Levita, in spite of all the difficulties to be encountered, to undertake the compilation of a Chaldee Lexicon. He called it *Methurgeman* (מתורגמן), or the *Interpreter*, "because it interprets the Hebrew in Aramaic, and the Aramaic in Hebrew." It was published by his friend, Paul Fagius, at

⁷⁶ והנה רבים שאלוני האם אפשר לעשות דקדוק על התרגומים האלה. אמרתי לפי דעתי כי אפשר דקדוק הוא. וזה מפני השמנוניות הנוסחאות במלות ובאותיות ועל כלם בנקודות הם מתחלפות מאד. וזה לפי שגל סגק המתרגמים כתבו תרגומם בלי נקוד כי לא היו נמצאות. כמו שהוכיחני הישב בהקדמת ספר מסורת המסורת. והאיה עד כי הנוסחאות הישנות מאד כלם בלתי נקוד. כי לא נקודם בעלי המסורת. כמו שנקדו כל כ"ד הספרים. אלא אחרי כן וכן רב נקדו על יד יחיד או רבים אנשים בלי שם כל אחד כרצונו על כן יצא משפטן משקל ואין להביא מהן ואיה לעשות עליהם דקדוק. ולולי כן ההחשוב שמיים שנעשו התרגומים לא היה איש חכם ובנון בישראל שיהיה יודע לעשות עליהם הדקדוק ואומר כי לא די שלא היה איש שעשה הדקדוק כי אפילו לעשות חבור לפרש המלות לא היה איש חרוץ מהיר רבי נתן איש רומי בספרו הסודי שהיה על מלות החלמוד ואגב נראה הביא קצת מלות מהתרגומים ורובם מלות של יון או רומי הנמצאים לרוב בתרגום ירושלמי וכמה מהם הביא ולא באים תחת היתח תלוניו עליו בספר מסורת המסורת ואחריו לא קם איש שהתעורר להחזיק בו לא בדקדוק ולא בביאור המלות והשבתי שהסבה בזה לפי שבשנים שעברו רצה לומר קדם שנמצאה מלאכת הדפוס לא היו נמצאים תרגום נביאים וכתובים כי אם אחד במדינה ושנים באקלים לכן לא היה כי שהשנית בהם אבל תרגום אינקלוס המיד נמצא לרוב וזה מפני שהידיים אכזרו לקרא בכל שבוע הפרשה שנים מקרא ואחד תרגום נמצאים קצת אנשים שהשיגו בו וכתבו עליו דבר מה ולא מצאני בהם תועלת רב גם נעשה עליו מסורת ולא ראיתים עד הנה אבל על נביאים וכתובים לא היה סופה מה ומצפצץ ואין ורש ואין מבקש אלא אמרו Introduction to the *Methurgeman*. ידי כונח עד שיבא אליהו

culties which he had to encounter to reduce the language of the Chaldee paraphrases to grammatical and lexical form were enormous. The only Aramaic Lexicon extant was the *Aruch*, by R. Nathan b. Jechiel (*circa* 1080–1106), which was completed A.D. 1101, and of which three different editions appeared before the publication of the Lexicon on the *Targumim*. One of these three editions, *i.e.* the *editio princeps*, was published before 1480; the second appeared at Pesaro, 1517; and the third was edited by Levita himself, and published by his friend Bomberg, Venice, 1531. But, marvellous as is the *Aruch*, and though it is still the only clue to the ancient Jewish writings, it is not designed for students of the Chaldee paraphrases. It does not separate the dialects of the Mishna, Gemara, Midrashim, and Targumim, but mixes them up all in one treatise. In addition to the want of forerunners in the lexicography of the Targumim, there was the great difficulty arising from the confused condition of the texts of these paraphrases. But here we cannot do better than give Levita's own words upon the subject, which are as follows:

“I have been asked whether it is possible to make a grammar on the Targum, to which I replied that, in my opinion, the possibility is very remote, owing to the great variations in the Codices with regard to the words and letters, and more especially the vowel-points, which differ exceedingly. This arises from the fact that the Targumists most unquestionably wrote their paraphrases without points, which had not then been invented, as I have previously shown in the Introduction to the *Massoreth Ha-Massoreth*. In confirmation of this, it is also to be adduced that the most ancient Codices are all without the points; for the Massorites, who pointed the Hebrew Scriptures, did not point the Chaldee paraphrases. These were pointed much later, by one or more individuals, men without a name, who exercised an arbitrary independence of each other. Hence it is that their rules are contradictory, and that no examples can be adduced from them to found thereupon a grammar. Hence, too, the fact that, since the Targum was made, there has not been a wise and intelligent man in Israel who could make a grammar to it.

“Not only; however, has no grammar been written, but no one has compiled a lexicon to explain the words, except, indeed, R. Nathan of Rome, in his *Aruch*, which he made in explanation of the Talmud, and in which he adduces some words from the Targumim. But these are chiefly Greek and Latin expressions, occurring for the most part

has arisen like Paul.'"⁷⁵ This cordiality Fagius fully reciprocated, as may be seen from his Latin Address to the Reader prefixed to the *Tishbi*. Entertaining the same ardent love for Hebrew, agreed upon making united efforts to diffuse the knowledge of it, and thoroughly appreciating each other's character, Levita and Fagius soon became ardent friends, and conjointly produced works which, at that time, were an honour to their authors, and formed important contributions to Biblical literature.

The first work issued from this newly established Hebrew press was Levita's Lexicon, comprising seven hundred and twelve words used in the ancient Jewish literature. He called it *Tishbi*, for three reasons: i. In allusion to the gentile name of his namesake the prophet (i. Kings xvii. 1), whose appellation Levita assumed in accordance with an ancient conceit; ii. Because the last word in this Lexicon is *Tishbi*; and iii. Because the numerical value of the word *Tishbi* (viz. $\text{י} 10 + \text{ט} 2 + \text{ש} 300 + \text{ב} 400 = 712$) represents the total number of sections in this Lexicon. To perfect himself in Rabbinical Hebrew, under the guidance of so excellent a master, as well as to enable Christian students at large to use it as a guide, Fagius, assisted by Levita, translated the whole *Tishbi* into Latin, with the exception of the poetical and rhythmical introductions, which were translated by James Velocian. The third Introduction, which is in prose, is not translated at all; most probably because, as it contains so flattering an account of Fagius, his sincere humility would not tolerate its being translated into a language commonly understood among Christian scholars. Thus, the Hebrew of Levita on the right page and the Latin of Fagius on the left, the Jew and the Christian published their conjoint work, under the same cover, at Isny, 1541. The *Tishbi* was reprinted with the Latin translation by Fagius at Basel, 1557, and without the Latin, *ibid.* 1601; Grodno, 1805, and Chernowitz, 1856.

In the same year in which the *Tishbi* appeared, Levita also carried through the press another Lexicon, comprising all the words which occur in the Chaldee paraphrases of the Old Testament. The diff-

⁷⁵ Compare חזקוני ומצאנו מלא יסין, ולא הורג לי חזקוני (מחזקוני) ובאמת ראינו הוא ודיעתו רבים שואגים מי חזקוני, ודורש מרב לעמו, מה דורש ומנה משה, ובאמת ראינו הוא שובי עמו קראו עלי כמו שאנו קוראין על רבינו משה בן מימון משה עד משה לא קם כמשה, כך יאמר עלי משה עד משה לא קם כמשה, Introduction iii., to the *Tishbi*, or the Introduction in prose, as it is called, towards the end.

as those which had already been published. Levita regarded this invitation as providential, and though he tells us he had refused before "sundry calls from princes, cardinals, and bishops, as well as from the king of France," to professorial chairs, the septuagenarian felt that it was the voice of God, and that he must not disobey it.

In the year 1540, therefore, the aged Levita left his wife, children, and numerous friends in Venice, and departed for Isny, carrying with him the MSS. of his two Lexicons, and of the second edition of the Grammar called the *Bachur*, which were then nearly finished, and which Fagius had promised to publish. When the extreme difficulty and discomfort connected with travelling three centuries ago is borne in mind, we shall be able to appreciate the unquenchable zeal of this veteran, who, at the age of seventy, when men generally cling to their homes most tenaciously, left everything near and dear to him, and willingly braved all fatigue and difficulties, to promote the knowledge of the sacred language. Indeed, in the Epilogue to the *Tishbi*, which was the first book printed by Fagius, Levita tells us that he had to finish it on the road. "When I was on my journey," he says, "travelling over a land of mountains and valleys, exposed to the rain of heaven and to the snow which covered the ground, I often stood still, thought over in my mind sundry of the articles, wrote them down upon the tablet of my heart, and when I reached the inn I opened my bag, took out the MS., and put down the things which God put into my heart."⁷⁴

Such was the journey which Levita made to come to Fagius. Let us now hear from the learned Jew what impression he received of the Christian scholar, when the two met together. "When I arrived here," says Levita, "I tasted his pitcher, and found it full of old wine. Indeed, I had not been told half of his wisdom and knowledge. Many draw from the fountain of his learning; he is a great oracle for his people, a beautiful preacher, and an excellent expositor. He is truly worthy that his people should describe him as we describe our Rabbim Moses Maimonides. For just as we say, 'From Moses the law-giver to Moses [Maimonides] none has arisen like Moses;' so they should say, 'From Paul [the Apostle] to Paul [Fagius] none

⁷⁴ כי בנצתי מביתי לא היה הספר הזה נשלם ובאמת בודיתי בדרך ההלך למסעו ארץ הרים וגבעות למסעו השמים ולשלל אשר היה ארץ עמדות מרעיד עינותי דברים בשכלי וכתובים על לוח לבי. ובבואי אל *Tishbi*, p. 271. ההלך פלחתי כי אמתתי הוצאתי מנקסי ושמעתי בו את הדברים אשר נתן אליהם בלבי.

his plan for sending the Lexicon to Bologna was defeated by the information that the Hebrew press had stopped there, Levita received a letter from Paul Fagius, inviting him to go to Germany, to undertake the supervision of the Hebrew press and the editorship of sundry Biblical works. To us, in whose country the remains of Fagius were ignominiously exhumed and burned, by the command of Mary, in 1556, and the ashes collected again, and honourably interred, by the order of Elizabeth, July 30, 1560, the connection of this learned Hebraist and eminent Reformer with Levita is of special interest. Fagius, who was born at Rheinzabern, in 1504, received his first instruction in Hebrew from Wolfgang Fabricius Capito (1478-1541), who acquired his Hebrew knowledge from two converted Jews, one unnamed, and the other named Matthew Adrian, the well-known author, or compiler, of the *Libellus Hora*, in Hebrew and Latin (1518), now one of the rarest books in existence.⁷² Though Capito himself was no profound Hebrew scholar, as may be seen from his writings,⁷³ yet he imbued Fagius with an intense love for the language.

When Fagius was appointed Protestant pastor of Isny, in Allgau, in 1537, where he had formerly been rector of the Grammar School, he more than ever devoted himself to his Hebrew studies. He was also exceedingly anxious to diffuse the knowledge of the sacred language by means of good elementary books, which were much wanted at that time. To effect this he not only compiled the required manuals himself, but, with the aid of his friend and patron, counsellor Peter Buffer, he established a Hebrew press in the town of his pastoral labours. Feeling, however, his own inefficiency to conduct the printing of books in a language which, with all his love for it, he had not as yet properly mastered, he at once invited Levita to accept the office of supervisor, and offered also to print at Isny his own books, which were then ready for the press, as well

⁷² For a description of this literary curiosity, see Steinschneider, *Bibliographisches Handbuch*, p. 2, s. v. ADRIANUS. Leipzig, 1859.

⁷³ Capito's works on Hebrew literature are, i. *Institutuncula in Hebr. ling.* together with the Psalms in Hebrew, and an introduction by Pellican, Basel, 1516; Luther's own copy of this work, with his marginal annotations in MS., from the library of De Rossi, is to be found at Parma. This is exceedingly interesting to the student of the history of the early translations of the Bible, inasmuch as it shows the Manual which the great Reformer used to acquire his Hebrew knowledge. ii. *Institutiones Hebraice*, libr. ii., Basel, 1518, 1525; and iii. *Enarrationes in Habacuc et Hoseam*, 1537.

departments of Biblical literature and exegesis have been reprinted several times, and elaborated and superseded by succeeding researches, the treatise on the accents has never been published again since 1539, and the system of accentuation in the Old Testament is less understood by the generality of Hebrew students in the present day than it was in the days when Elias Levita's treatise first appeared.⁷¹

Levita's consummate mastery of Hebrew literature in all its different branches was only equalled by his indefatigable zeal and untiring labours to simplify and promote its study. Though he was now seventy years of age, his energies had not abated. No sooner had he finished the *Treatise on the Accents*, than he commenced a Lexicon, explaining those words in the Talmud, Midrashim, and other works in the Rabbinical literature, which were either entirely omitted in the standard Lexicons of R. Nathan b. Jehiel and R. David Kimchi, or had not been treated in all their sundry meanings. He was all the more induced to undertake this work by the rapid progress of his pupils in Biblical Hebrew, and through the great demand, especially on the part of Christians, for keys to the Kabbalistic and Rabbinical writings. In his entire absorption in this Lexicon, and another which we shall soon mention, he forgot the altered circumstances in which he was then placed, and it was not till he had nearly completed the work, after labouring three years over it, that he began to think of the difficulties of finding a publisher, as his friend and patron, "the great printer, D. Bomberg," he tells us, "had given up his printing-office some time since."

But at the very time when he was in this perplexity, and when

⁷¹ The above remark does not imply that no superior Treatise has appeared since the publication of Levita's *Dissertation on the Accents*. The learned Heidenheim published an Essay, entitled *The Laws of the Accents*, (ספר השמות והעצמים) Rödelheim, 1808; chiefly compiled from the ancients, the Massorites, Ben-Asher, Ibn Balaam, Chajug, &c., which is of superior excellence, and in which he corrects some of Levita's mistakes. But Heidenheim's Essay is very rare; being written in Hebrew, it has therefore little advanced the general knowledge of the accents. Separate Treatises have also been published by J. D. Michaelis, *Anfangs-Gründe der Hebräischen Accentuation*, with an Introduction by C. B. Michaelis, 2nd edition, Halle, 1758; Stern, פתח חקרים *Lesage*, illustrated with 900 examples, Frankfort on the Maine, 1840; and recently by A. B. Davidson, *Outlines of Hebrew Accentuation, Prose and Poetical*, London, 1861; in which the part treating on the prose accents is exceedingly defective, as Mr. Davidson could not avail himself of so able a guide in this department as he had in Baer's masterly Treatise on the Poetical Accents, entitled *Torath Emeth*. Mr. Davidson, moreover, whilst he mentions men who have not written separate Treatises on this subject, does not even allude to Levita's excellent *Dissertation on the Accents*.

consists of eight sections, and discusses the following points. Section i. discusses the number and names of the accents, and their proper division into three classes, viz., 14 *Kings*, so called, because, like monarchs who restrain their subjects, these accents respectively stand between sentences, keeping them within proper bounds. ii. *Servants*, so called, because they act as servants of the monarch, bringing the sentence without pause to the resting place of the kings; and 5 who are neither kings nor servants, thus making 30 in all. Section ii. explains the names of the accents, their laws, the position of the serviles, &c. Section iii. explains how it is that half the number of royal accents follow each other, and the other half does not follow; that most of the regal accents are placed above the letters, whilst most of the servile accents are placed under the letters; as well as the reason why some serviles are above the letters. Section iv. explains the distentives, shewing the smaller kings, which cause a longer pause than the greater kings; that kings have servants, and how many, and which have no servants, and which servants only serve one or two or more kings. Section v. describes the form and names of all the thirty accents. Section vi. treats on the laws of those words which have the accents on the ultima and penultima. Section vii. discusses the laws of the *Metheg* and *Gaja*; and Section viii. the *Makkeph*.

This Treatise, which is a very valuable contribution to Biblical exegesis, was first published by his friend Bomberg, Venice, 1538. Levita appended to this edition a list of printers' mistakes which have crept into the *Massoreth Ha-Massoreth*, as well as into this book. Within twelve months of its appearance, Münster re-published it, with a Latin summary of its contents (Basle, 1539). It is generally bound up with the *Massoreth Ha-Massoreth*, as these two works were re-published in the same year. Münster's edition is not as correct as the *editio princeps*. Although it is acknowledged, by grammarians and expositors of the highest authority, that the accents are not only marks to indicate the tone-syllable, but to show the logical relation of each word to the whole sentence, thus serving as signs of interpretation, yet this branch of ancient exegesis has been greatly neglected. The grammars, while devoting ample space to the discussion of the vowel-points, rarely ever give more than a paragraph or two to the explanation of the laws of the accents, which are of equal importance to the interpretation of the Old Testament. Hence it is, that, whilst Levita's works on the other

which was previously in vogue, and which has only survived in the most ancient MSS. This discovery of modern research, therefore, fully confirms Levita's arguments against the antiquity of the present vocalisation, and must for ever settle the long and vehement controversy.

Within twelve months of the appearance of the *Massoreth Ha-Massoreth*, which caused this protracted and vehement controversy, Levita published (1538) a treatise on the laws of the accents. The rapid succession of these two works is easily accounted for. The vowel-points and accents are most intimately connected with each other, and proceeded from the same authors. Both R. Acha, and R. Mocha, the compilers of the Babylonian and Tiberian systems of vocalisation, included the accents in their respective systems. Indeed the accents determine the sense of a passage quite as much as the vowel-points. If the points fix the pronunciation and meaning of words, the accents indicate the logical relation of each word to the whole sentence and the close of sentences. Hence those who contrived the vowel-signs, to denote the traditional pronunciation of the words, were also obliged to invent the accents, to represent the traditional construction of the sentences. This accounts for the frequent remark of the celebrated commentator Rashi, in his exposition of the Scriptures—"but for the accents on this verse, I could not have made out its meaning;" and the warning of the famous Ibn Ezra—"an interpretation which is not according to the accents is neither to be received nor listened to, for the author of the accents knew the import much better."

It is this importance of the accents which has invested them with a divine halo, and which has made the defenders of the antiquity and divinity of the vowel-points also maintain their antiquity and divinity. Consistently with his arguments against the points, Levita rejects the divine origin of the accents, maintaining that they proceed from the same Tiberian Massorites who contrived the system of vocalisation. As his arguments against the points are also directed against the accents, he refrains from repeating them, and simply refers the reader to the *Massoreth Ha-Massoreth*.

In harmony with its import, he denominated this treatise *The Book of Good Sense* (ספר טוב טעם), since the accent on each word is called in Hebrew טעם *reason, principle*, because it furnishes principles and rules to deduce the import of each verse. The whole treatise

Persia. ii. An equally ancient MS. of the Haphtaroth, consisting of twelve fragments, and containing the Haphtaroth to Exod., Levit., and Numb., which are wanting in the preceding MS., as well as the Haphtaroth of New Year, the Day of Atonement, and the feasts of Tabernacles and Pentecost, the Targum, and the Massorah. iii. A MS. of the major and minor Prophets, consisting of two hundred and twenty-five parchment leaves, and written about A.D. 916.⁷⁰

The later, or second system, is the one which has been for centuries commonly adopted both by Jews and Christians in the pointed editions of the Hebrew Bibles. It was contrived by Mocha, of Tiberias, about A.D. 570, to denote the traditional pronunciation of the text in the West. Hence it is called *the Tiberian system* (נקוד טברני), and *the Palestinian or Western system* (נקוד ארץ ישראל). It is far more complete and extensive, and exhibits more sharply the niceties of the traditional pronunciation and intonation of the text, than the Babylonian system, with which it competed.

As the Babylonian system, with all its imperfections, was the first promulgated, and moreover as it obtained prior to the separation of the Karaites from the Rabbinic Jews, it was staunchly followed by the Jews in Babylon, and more especially by the Karaites. The Rabbinic Jews, however, soon discarded the Babylonian system, when they found that the Tiberian or present system of vocalisation was more perfect, and represented more adequately the traditional pronunciation, whilst the Karaite Jews clung to the first or Babylonian system. It was not till the year 957, when the Jews of Palestine sent Missionaries to the Crimea to reclaim the Karaites to Rabbinism, and when these Missionaries succeeded in converting many of the distinguished families, that the said Missionaries, Ephraim, Elisha, and Chanuka, punctuated the Bible MSS. according to the Tiberian or present system, and induced the Karaites to substitute it for the one

⁷⁰ For a further account of this system, and of the MSS. which exhibit it, we must refer to Pinner, *Prospectus der der Odessaer Gesellschaft für Geschichte und Alterthümer gehörenden ältesten hebräischen und rabbinischen Manuscripten*. Odessa, 1845; Luzzatto's treatise in Pollak's *Dissertationen*, entitled, *Halichoth Kedem*, p. 23—231. Amsterdam, 1846; Ewald, *Jahrbücher der biblischen Wissenschaft*, vol. i., p. 160—172, Gottingen, 1849; Geiger, *Urschrift und Uebersetzungen der Bibel*, p. 167—170. Breslau, 1857; Fürst, *Geschichte des Karäerthums*, vol. i., pp. 19, &c., 134, &c. Leipzig, 1862; Kallisch, *Hebrew Grammar*, vol. ii., p. 63, &c. London, 1863; Pinsker, *Einleitung in das Babylonisch-Hebräische Punktationssystem*, Vienna, 1863; Fürst, in the *Zeitschrift der deutschen morgenländischen Gesellschaft*, vol. xviii., p. 814—823. Leipzig, 1864.

emendations, in order to deduce from the Scriptures the peculiar and preconceived fancies of the different schools, which converted the controversy about the vowel-points into an article of faith in the Reformed Churches of Switzerland. In Switzerland, where the two Buxtorfs successively occupied the professorial chair of Oriental literature, and where their opinions, in matters of Hebrew and Talmudic lore, was regarded as paramount, the theologians enacted a law in 1678, that no person should be licensed to preach the gospel in their churches unless he publicly declared that he believes in the integrity of the Hebrew text and in the divinity of the vowel-points and accents.⁶⁹

After a controversy raging vehemently for more than three centuries, and notwithstanding that the antiquity of the points had been raised to the sanctity of a dogma, modern research and criticism have confirmed the arguments urged by Levita against the antiquity of the present vowel-signs. It is now established beyond the shadow of a doubt, from the discovery of ancient MSS., that there were two systems of vocalisation contrived almost simultaneously, and that the system hitherto regarded by the vowelists as of divine origin is simply one of the two. Indeed the present system, around which the whole controversy clusters, and which has been canonised, is actually the later of the two in point of age.

The earlier, or first system, was developed by Acha or Achai of Irak (Babylon), about 550, from the few simple signs which represented the traditional pronunciation of the text in the East. The peculiarity of this system consists in having signs of a different shape to represent the vowels, and that these are almost uniformly placed *above* the letters. It is therefore designated the *Superlineary system* (מנוקד למעלה). From the fact that its contriver lived in Babylon, it is also called the *Babylon*, or the *Assyrian system*, (נקוד אשורי, נקוד הבבלי), and the *Eastern system*. It has been preserved in the following MSS., i. A MS. of the Pentateuch, embracing only fifteen fragments of Deuteronomy, with Targum Onkelos after each verse, the Massorah marginalis, and the Haphtaroth with the Massorah; the whole consists of seventy-seven leaves, and was most probably written in

⁶⁹ "Codicem Hebr. V. T. tum quoad consonas tum quoad vocalia sive puncta ipsa sive punctorum saltem potestatem θεονευστος esse." *Formula Consensus*, art. iv., comp. Keil's edition of Hävernick's *Allgemeine Einleitung in das Alte Testament*, vol. i., p. 315.

considerably injured, and stands in need of frequent emendation." Hence the disciples of this school resorted to amend the text by the aid of the ancient versions, and had recourse to the most unwarrantable conjectures, thus unsettling the original text and impugning its integrity. The principal disciples of this school are Archbishop Secker, Drs. Durell, Judd, Lowth, Blayney, Newcome, Wintle, Horsley, Good, Boothroyd, and others.

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The second school, which is less accomplished, but more lamentable, is the one known by the name Hutchinsonian, after its founder, John Hutchinson (1674–1737). Believing that "Holy Scripture has a language of its own, which does not consist of words, but of signs or figures taken from visible things; so that the world which we now see is a sort of commentary on the mind of God, and explains the world in which we live;" this peculiar philosopher, like his Kabbalistic prototypes, was obliged to discard the vowel-points, and everything else which determined the pronunciation of the words and fixed their meaning. Hutchinson endorsed and reproduced all the base calumnies brought together by Raymond Lully, Wagenseil, &c., against the Jews, whom he always styles *the apostates*, and maintains that the sacred text was designedly corrupted by these apostates through the insertion of the points and letters, which was "their last shift to change their evasions of the truth;" that thereby "they make the words different from what they were, or of another root, or of another signification, than the words would have been without pointing in that context."⁶⁸ To this wild school belonged the eminently orthodox and pious Romaine, Bishop Horne, the lexicographer Parkhurst, and others.

It was this unwarrantable liberty taken with the text, first started by Cappellus' *Critica Sacra*, and the resort to all sorts of conjectural

⁶⁸ The system and the plan of the work may be gathered from its lengthy title; "The Covenant in the Cherubim, so the Hebrew writings perfect. Alterations by Rabbies forged. Shewing the evidence for the Scriptures; that Christianity was exhibited to Adam, invisibles by visibles; past and to come by types; by Cherubim, Urim, Thumim, Sacrifice, Cloud, &c.; that the Jews and Gentiles understood them; that tradition was of the things typified. That though they understood the tradition even of the covenant before the world, they had perverted the intent of it. That the alterations and stories of the Jews, after they had lost their types and Hebrew, are not traditions, but studied evasions to expositions of inspired Christians, &c., and to support their apostacy. That the grammatical formation of the Hebrew, which is descriptive, so gives proper names, cannot admit vowel-pointing, nor Mr. Masclef's method. By J. H." Collected Works, vol. vi., p. 153. London, 1749.

ance of the attack, Walton published a reply, which, though greatly defaced by bitter invective and inexcusable abuse, contains additional and valuable contributions to the literature of this controversy.⁶³

Although the antiquity of the vowel-points still found advocates in Joseph Cooper,⁶⁴ Samuel Clark,⁶⁵ Whitfield,⁶⁶ and Dr. Gill,⁶⁷ who published learned dissertations in defence of Dr. Owen and against Bishop Walton; yet it must be admitted that the *Prolegomena* and "The Considerator Considered" decided the battle in England in favour of the anti-vowelists. Henceforth all Biblical critics, with very few exceptions, regarded the points as modern, useless, and of no authority, though Walton himself, as we have seen, maintained that they, as a rule, represented the ancient and genuine reading. The utter rejection of the points, and the espousal of Cappellus' notions propounded in his *Critica Sacra*, produced lamentable effects in England as far as the criticism of the Old Testament was concerned, from which we are only now recovering. Two different schools of interpreters were erected here upon the ruins of the antiquity of the vowel-points.

The characteristic dogmas of the first school are, that "the Masoretic punctuation is an interpretation of the text made by the Jews, probably not earlier than the eighth century, and that, accordingly, our public translations in modern tongues, for the use of the Church among Protestants, and so likewise the modern Latin translations, are, for the most part, close copies of the Hebrew pointed text, and are in reality only versions at second hand, translations of the Jews' interpretation of the Old Testament;"⁶⁷ that the Hebrew text "is

⁶³ *The Considerator Considered, &c.* London, 1659. Todd has reprinted this rare book in the second volume of his *Memoirs of the life and writings of Bishop Walton*. London, 1821.

⁶⁴ His Dissertation is entitled *Domus Mosaisæ Clavis, sive Legis Septimentum; in quo punctorum Hebraicorum adstruitur antiquitas; eaque omnia, cum accentualia tum vocalia ipsis, literis fuisse cœva, argumentis, undique petitis demonstratur. Quæ vero in contrarium ab Elia Levita primipilo, Ludovico Cappello, D. Doctore Waltono, &c., adducuntur, multa cum fidelitate examini subiciuntur et diluntur, &c.* London, 1673.

⁶⁵ *An Exercitation concerning the original of the chapters and verses in the Bible; wherein the divine authority of the points in the Hebrew text is clearly proved by new and intrinsic arguments.* London, 1698.

⁶⁶ *A Dissertation on the Hebrew vowel-points, showing that they are an original and essential part of the Language.* Liverpool, 1748.

⁶⁷ *A Dissertation concerning the antiquity of the Hebrew language, letters, vowel-points, and accents.* London, 1767.

⁶⁸ Preliminary Dissertation to his translation of Isaiah, new ed., p. xxxviii. London, 1836.

in Walton's Prolegomena: "There are some who believe the Holy Bible was pointed by wise men of Tiberias. I do not wonder at the impudence of the Jews who invented the story, but I wonder at the credulity of Christians who applaud it. Recollect, I beseech you, the names of the Rabbins of Tiberias, from the first situation of the University there to the time that it expired; and what at length do you find, but a kind of men mad with Pharisaism, bewitching with traditions and bewitched, blind, guileful, doting, they must pardon me if I say, magical and monstrous! Men, how unfit, how unable, how foolish, for the undertaking so divine a work! Read over the Jerusalem Talmud, and see there how R. Judah, R. Chaninah, R. Judan, R. Hoshai, R. Chija Rabba, R. Chija bar Ba, R. Jochanan, R. Jonathan, and the rest of the grand doctors among the Rabbins of Tiberias, behave themselves, how earnestly they do nothing, how childishly they handle serious disputes! And if you can believe the Bible was pointed in such a school, believe also all that the Talmudists wrote. The pointing of the Bible savours of the work of the Holy Spirit, not the work of lost, blinded, besotted men."⁶⁰

It was this dogmatic and abusive assertion, of one who was deemed the highest authority in matters of Hebrew learning in England, as well as the conviction that those who defend the novelty of the points "not only make doubtful the authority of the Scriptures, but wholly pluck it up by the roots," which stimulated the celebrated Dr. Owen to issue his attack on Walton's Polyglott and the anti-vowelists.⁶¹ With the exception of the endorsement and elaboration of Lightfoot's diatribe, Dr. Owen's work in defence of the vowel-points is simply made up of the De Rossi-Buxtorf arguments greatly diluted. The high esteem, however, in which Dr. Owen was held made it necessary that his book,—in which he declared that he "had rather that this work of the *Biblia Polyglotta*, and all works of the kind, were out of the world, than that this one opinion should be received with the consequences that unavoidably attend it,"—should not be left unnoticed. Within twelve months therefore of the appear-

⁶⁰ A Chorographical Century, searching out some more memorable places of the Holy Land of Israel, chiefly by the light of the Talmud. Chap. lxxxi., works, vol. ii., p. 73, &c., ed. 1684.

⁶¹ Of the Integrity and Purity of the Hebrew and Greek Text of the Scriptures; with considerations on the Prolegomena and Appendix to the late *Biblia Polyglotta*. London, 1659, vol. iv., p. 447, &c., of his collected works, London, 1823, to which the references are made.

grity of the Massoretic text he published at Paris, 1650, under the title of *Critica Sacra*. To this work Buxtorf junior replied within three years of its publication, in a volume containing no less than 1040 quarto pages.⁵⁵ But though both these works repeatedly touch the question about the origin of the vowel-points, and though the controversy about the integrity of the text has arisen from, and is in some measure connected with, the dispute about the points, yet the two controversies are totally distinct, and ought not to have been confounded with each other.

The "*Mystery of the Points Unveiled*" created quite as great a revolution among scholars in the seventeenth century as the *Massoreth Ha-Massoreth*, of which it was an exposition. Its author's fame as a critic soon spread over Europe, and his work, as well as the rejoinder to it by Buxtorf junior, divided Protestant Christendom everywhere into two hostile camps—vowelists and anti-vowelists. The controversy was soon transplanted into England, where Cappellus was known, having studied two years at Oxford, and where Biblical and Talmudical studies were at that time zealously prosecuted, under the guidance of Brian Walton, and Lightfoot. In the Prolegomena to the London Polyglott, Levita's original opinion is more strictly followed than that of Cappellus. It is there maintained that the vowel-points were invented by the Massorites about A.D. 500; that these points were not arbitrary inventions of the Massorites, but express the traditional and true reading of the text and the sense of the Holy Ghost; that it is not lawful for any one to reject the Massoretic reading at pleasure; that all Christians are tied to it, unless some error or better reading can be clearly proved; and that the controversy, therefore, "is only about the present points, in regard of their forms, not of their force and signification."⁵⁶

Whilst Levita and Cappellus were represented in England by Walton, De Rossi and Buxtorf had their chief representative here in Lightfoot. This learned Hebraist thought that his dicta would be quite sufficient to silence his opponents, and therefore deigned no more than to deliver himself as follows, after the masterly recapitulation of the arguments against the antiquity of the vowel-points given

⁵⁵ *Anticritica, seu vindiciæ veritatis Hebraicæ; adversus Ludovici Cappelli Criticam quam vocat sacram*. F'asle, 1653.

⁵⁶ *Comp. Prolegom.* iii., sect. 38—56, with Walton's *Considerator Considered*, ed. Todd, p. 210, &c. London, 1821.

have fixed is as much of divine authority as the letters, the difference between them being, that the letters were written, whilst the points were transmitted by oral tradition. At first Cappellus seems also to have endorsed this view of Levita in a somewhat modified form. Thus he distinctly declares that, "when I say that the points were invented and added to the consonants by the Massorites of Tiberias, I do not mean, as I have stated before, that the reading of the sacred text was invented by them out of their own brain, and that they fixed, according to their own will and fancy, what these points denote and express; but what I mean is, that they express by these marks of their own invention the reading of the sacred text which obtained everywhere among the Jews, which they themselves had been taught by their masters in the scholastic institutions, which they had received by oral tradition from the Fathers, and which reading the Jews believed to be the same ancient and authentic reading of Moses and the prophets. Since, therefore, these Tiberian masters did nothing more than express, with all possible accuracy, the reading which they had been taught, which they had received from their ancestors, by tradition from the Fathers, and which all the Jews believed to be the very ancient and authentic reading of Moses and the prophets, by signs of vowels and accents of their own invention, there is no reason why this reading should not be accepted by all the Jews."⁵⁷

Later on, however, Cappellus changed his mind, or, perhaps, more boldly avowed, what he had hitherto kept back, that, with the changing of the ancient letters in which the Hebrew was originally written, and in adding the points, the *matres lectiones* were eliminated and the Hebrew text was greatly corrupted. His assault on the inte-

⁵⁷ "Cum dico a Masorethis Tiberiensibus excogitata esse puncta et consonis addita, non hoc volo, uti jam monui, ab iis excogitatam, atque de proprio cerebro pro eorum libitu et arbitrio confictam esse lectionem sacri textus, quam punctis illis signarunt, atque expresserunt; sed hoc duntaxat volo, expressam esse ab iis, notulis a se excogitatis, lectionem sacri textus, quae tum ubique inter Judaeos obtinebat, quamque ipsi edocti fuerant a suis magistris scholastica institutione, atque orali, et *παρποναδόρῳ* traditione ab iis acceperant, quam lectionem credebant Judaei antiquae Mosaicæ et Propheticae authenticæ conformem esse. Cum itaque magistri illi Tiberienses nihil aliud præstiterint, quam ut lectionem quam edocti erant, et a majoribus suis traditione *παρποναδόρῳ* acceperant, quamque omnes Judaei propterea eandem esse cum antiqua Mosaica et authentica Prophetica existimabant, vocalium et accentuum figuris a se excogitatis exprimerent quam poterant accuratissime, nihil est quod quis putet, non potuisse illam lectionem omnibus Judæis probari." *Arcanum punctationis revelatum*, lib. ii., cap. xvii. 5 & 6, Opp. p. 775, ed. Amsterdam, 1689.

the vowel-points were centuries later than the Christian era; and Protestants, instead of combating the Roman Catholics on this point, were now fairly divided into two hostile camps, under the respective leadership of Cappellus and Buxtorf. The followers of Buxtorf were for a considerable time doomed to almost fatal inaction. For though Cappellus' work, as we have seen, appeared in 1624, and though Buxtorf had carefully perused it in MS. before this date, yet he made no reply to it for several years, and died (Sept. 18, 1629) without answering it. It was during this time of anxious suspense that Father Morinus published his merciless attack on the vowel-points, already alluded to (*vide supra*, p. 50), in which he compared the Scriptures to a mere nose of wax, to be turned any way, to prove thereby the necessity of one infallible interpretation.

At last, however, after a silence of four and twenty years, Buxtorf, the son, who succeeded his father in the Hebrew chair at Basle, published, in 1648, a reply to Cappellus' work, entitled, "*A Treatise on the Origin, Antiquity, and Authority of the Vowel Points and Accents in the Hebrew Scriptures of the Old Testament, against Lewis Cappellus' Mystery of the Points Unveiled*;" thus assuming the leadership of the vowel-list party, whom death had deprived of their great champion. But, though the work occupies upwards of 450 small quarto pages, it contains very little more than an expansion of the arguments used by Buxtorf senior, in his *Tiberius*, with an increased number of quotations from Jewish writings. It was not to be expected that Cappellus would be silenced by this reply, and he at once wrote a rejoinder to it, entitled, "*A Vindication of the Mystery of the Vowels Unveiled*;" but he died (June 18, 1658) before the publication of it, and his son, Jacques Cappellus, to whom the MS. was left, did not publish it till 1689, five and twenty years after the death of Buxtorf junior.

An important point is to be noticed in this controversy, in which Cappellus entirely deviates from the opinion of his master, Elias Levita. Levita, though maintaining the novelty of the vowel-points, firmly believed that the very same pronunciation and sounds, which are now denoted by the vowels and accents, were perfectly known and used by the Jews from the remotest antiquity, long before these arbitrary signs were invented, and that they represent the true and genuine reading as it came from the inspired writers of the respective books; and, consequently, the reading which these points

Buxtorf, made his first appearance on the field in 1620. As the Christian opponents of the vowel-points, whether Catholics or their allies the Protestants, used no arguments, but contented themselves with mere assertions, and as, moreover, Levita was the first who defended his position with appeals to ancient documents, Buxtorf's attack was entirely directed against the renowned teacher of Hebrew, who was the leader of the opinions on this point of the allied Catholic and Protestant armies.

The arguments which were to discomfit Levita, Buxtorf published in his *Commentary on the Massorah*.⁵⁵ The ninth chapter of this work, which contains the defence of the antiquity and divine authority of the points against Levita, is chiefly made up of De Rossi's arguments and quotations from Jewish writings, whilst the rest of the book, which is an explanation of the Massorah, is, to a great extent, an elaboration of Levita's *Massoreth Ha-Massoreth*, the very treatise which had caused this controversy. Feeble as the arguments are, they appeared, nevertheless, very plausible and very learned; so that those who earnestly wished the points to be of divine origin at once ranged themselves under the leadership of the justly-renowned Buxtorf.

But Buxtorf was not destined to carry every thing before him in this first battle against Levita. His alliance with the learned De Rossi only produced a counter alliance and a masterly defence, under the leadership of Lewis Cappellus, who elaborated, expanded, and supplemented Levita's arguments against the points with far greater skill than that displayed by Buxtorf in his elaboration of De Rossi's arguments for the points. The treatise thus produced Cappellus sent in MS. to be examined by his opponent Buxtorf, who returned it with the request that it might not be printed. He then sent it to Erpenius, Professor of Oriental languages at Leyden, who was so convinced by its arguments and learning that, with the sanction of the author, he printed it at Leyden, under the title, "*The Mystery of the Points Unveiled*."⁵⁶

Its immense erudition, conclusive reasoning, and overpowering arguments soon convinced the most learned Biblical scholars that

⁵⁵ *Tiberias sive Commentarius Masorethicus*. Basle, 1620.

⁵⁶ The *Arcanum punctuationis revelatum* was first published anonymously at Leyden, 1624, 4to. It was afterwards republished, with the *Vindiciæ Arcani punctuationis* and Cappellus' other works, by his son; Amsterdam, 1689, fol. It is to this edition of the collected works that our references are made.

statement in his epistle to Evagrius, where, in speaking of Enon near Salim, he remarks "it matters not whether it be called *Salim* or *Salim*, since the Hebrews very seldom use the vowel letters in the middle: and the same words are pronounced with different sounds and accents, according to the pleasure of readers and the variety of country;"⁵⁴ whence De Rossi deduces that *perraro* implies their existence and occasional use.

As to the origin and development of the vowels, he submits that their force and virtue were invented by, or communicated to, Adam, in Paradise; transmitted to and by Moses; that they had been partially forgotten, and their pronunciation vitiated during the Babylonian captivity; that they had been restored by Ezra, but that they had been forgotten again in the wars and struggles during, and after, the destruction of the Second Temple; and that the Massorites, after the close of the Talmud, revised the system, and permanently fixed the pronunciation by the contrivance of the present signs. This accounts for the fact that the present vowel-points are not mentioned in the Talmud. The reason why Moses did not punctuate the copy of the Law, which he wrote, is that its import should not be understood without oral tradition. Besides, as the Law has seventy different meanings, the writing of it, without points, greatly aids to obtain these various interpretations; whereas the affixing of the vowel-signs would preclude all permutations and transpositions, and greatly restrict the sense, by fixing the pronunciation. This is an epitome of the arguments used by De Rossi against Levita.

Being thus supplied with weapons from the Sohar and the Talmud, the hard-pressed Protestants, who were smarting from the onslaughts of the Catholics, and had beaten a retreat, now opened a new campaign. Under the leadership of Buxtorf, the father, they began defending, with a display of Rabbinical bayonets, the antiquity and divinity of the vowel-signs which they had formerly abandoned. Undaunted by the fact that the Catholics had been the undisputed masters of the field for three centuries, and that they had been strengthened in their position by the leaders of the Reformation, yet, to oust their common enemy, the Jews, the Protestant champion,

⁵⁴ The passage in question is as follows in the original, "Nec refert, utrum *Salim* [שלים], an *Salim* [שלים] nominetur; cum vocalibus in medio litteris *perraro* utantur Hebræi; et pro voluntate lectorum, atque varietate regionum, eadem verba diversis sonis atque accentibus proferantur." *Ad Evagrium Epist. cxxvi.*, Opp. vol. i., p. 1062, ed. Paris.

sufficient Talmudical learning and critical tact, either in the Church of Rome or among Protestants. Their Oriental studies were chiefly intended to fathom the mysteries of the Kabbalah and to convert the Jews. The first attempt to meet Levita's book with arguments, derived from ancient Jewish documents, as far as we know, was made by the learned Azzariah de Rossi,⁵⁸ in 1574-5, nearly forty years after the appearance of the *Massoreth Ha-Massoreth*. In his celebrated work entitled *The Light of the Eyes* (מאור עינים), De Rossi devotes the fifty-ninth chapter of Part iii. to an examination of the arguments advanced by Levita against the antiquity of the points, and maintains therein that—i. The existence of the vowel-points seems to be indicated in the Talmud (*Nedarim*, 87, 6; the corresponding passage in the *Jerusalem Gemara* and the *Midrash Bereshith Rabba*, cap. xxxvi.) ii. The *Bahir* and *Sohar*, which according to De Rossi were respectively compiled by R. Nechunja b. Cahana and R. Simon b. Jochai, before ever the Mishna was edited, specify the vowel-points by name, and describe them as having a divine origin. iii. The analogy of other languages, and especially the Eastern and cognate tongues, such as the Syriac, Chaldee, Arabic, and Persian, all of which have vowel-signs, shows beyond doubt that the Hebrew too had points from the remotest antiquity. iv. The nature and genius of the Hebrew language absolutely pre-supposes the permanent existence of points, since, in the case of certain expressions, it cannot be told, without these signs, whether they are nouns, verbs, or particles. Thus, for example; without points it is impossible to say what the word שלמה *is*; whether it is שלמה *Solomon*, or שלמה *retribution*, or שלמה *whole*, or שלמה *wherefore*. v. The command (*Deut.* xxvii. 8) to write *very plain and intelligibly* (באר הטיב) unquestionably premises that, under certain circumstances, though not generally, the Law was written with vowel-signs, else it would not have been "very plain and intelligible;" and, vi. He appeals to St. Jerome's

⁵⁸ De Rossi, also called among the Jews *Azzariah Min Ha-Adomim*, was born at Mantua in 1513, and died in 1577. He was the first and most distinguished Biblical critic among the Jews of the sixteenth century; and his celebrated work, entitled *The Light of the Eyes* (מאור עינים), which consists of three parts, may almost be designated a Cyclopædia of Biblical Literature. It was first printed at Mantua 1574-5, in square characters; a second edition of it was published at Vienna, 1829, in Rabbinical characters. The chapter treating on the vowel-points is p. 178 b—181 a, ed. Mantua, and, p. 286 b—292 a, ed. Vienna. For a sketch of De Rossi's life, and an analysis of his works, see Kitto's *Cyclopædia of Biblical Literature*, new ed., s. v. Rossi.

Alarmed at the use made by Catholic controversialists of the avowal that the points are a late human invention, and bitterly smarting under the arguments deduced therefrom, the defenders of Protestantism commenced beating a retreat. Forgetting that the very originators and leaders of the Reformation, partly from a desire to throw off every thing traditional, and partly from undisguised hatred of the Jews, had decried the vowel-points as lustily as the Catholics, Protestant champions changed their tactics, and began to declare that the points were put to the text by the Prophets themselves, and that to say otherwise is nothing more nor less than *heathenism* and *popery*. Thus, the charge of Gregory Martin (*circa* 1584–1582), in his work, entitled “*A Discovery of the Manifold Corruptions of the Holy Scriptures by the Heretics*” (1582), that Protestants in their versions follow the Hebrew vowels, which are not only a late invention of, but have been wilfully corrupted by, the Jews, was rebutted by the celebrated Fulke, the great champion of Protestantism, with the declaration, that, “seeing our Saviour hath promised that never a prick [= a vowel-point] of the law shall perish, we may understand the same also of the Prophets, who have not received the vowels of the later Jews; but even of the Prophets themselves, however, that heathenish opinion pleaseth you and other papists.”⁵¹ Among those who beat a retreat, are also to be found the very eccentric but very distinguished Hebraist, Hugh Broughton (1549–1626), who likewise deduced the antiquity and authority of the points from Matt. v. 18;⁵² and the celebrated John Piscator (1546–1626), who remarks, in his Commentary on the passage in question, that “it appears from this that the Holy Bible in the time of Christ had the points, and that the punctuation was approved by our Saviour.”

Both Catholics and Protestants, however, chiefly relied upon abusing each other, and upon their common hatred of the Jews, to make good their assertions. To examine Levita's arguments, to test his appeal to the Talmud and other Jewish writings of antiquity, and to corroborate or refute his statements—for this there was not

⁵¹ A defence of the sincere and true translations of the Holy Scriptures into the English tongue, against the manifold cavils, frivolous quarrels, and impudent slanders of Gregory Martin, one of the readers of Popish divinity, in the traitorous seminary of Rheims, by William Fulke, D.D. (1583). Parker Society edition, p. 578, with p. 55.

⁵² Broughton's opinion on the vowel-points is to be found in his Commentary on Daniel, chap. ix. 26, published under the title Daniel: his Chaldee visions and his Hebrew; both translated after the original and expounded, &c. London, 1597.

i. That the Bible could only be read in ancient days by the few authorised spiritual teachers, and, ii., That the Scriptures without these points cannot possibly be understood, apart from the traditional interpretation transmitted by the Church of Rome. This opinion soon found its way into England, and when the controversy between the Roman Catholics and Protestants had fairly begun, we find Dr. Thomas Harding (1512–1572), who was Professor of Hebrew at Oxford, in the reign of Henry VIII., a staunch Protestant in the reign of Edward VI., who became a zealous papist at the accession of Queen Mary to the throne, and the celebrated antagonist of Bishop Jewel, arguing as follows:—“Among the people of Israel, the seventy elders only could read and understand the mysteries of the holy books, that we call the Bible. For, whereas the letters of the Hebrew tongue have no vocals, they only had the skill to read the Scripture by the consonants; and thereby the vulgar people were kept from reading of it, by special providence of God, as it is thought, that precious stones should not be cast before swine, that is to say, such as be not called thereto, as being, for their unreverend curiosity and impure life, unworthy.”⁴⁹

Similar was the language which the Romanists used on the Continent against the Protestants, who appealed to the Scriptures in matters affecting their faith and practice. John Morinus (1591–1659), the distinguished Orientalist, who renounced Protestantism, and entered the congregation of the Oratory in 1618, solemnly declares, in his learned “*Biblical Exercitations on the Hebrew and Greek Texts*,” that “the reason why God ordained the Scriptures to be written in this ambiguous manner (*i. e.* without points), is because it was His will that every man should be subject to the *Judgment of the Church*, and not interpret the Bible in his own way. For seeing that the reading of the Bible is so difficult, and so liable to various ambiguities, from the very nature of the thing, it is plain that it is not the will of God that every one should rashly and irreverently take upon himself to explain it; nor to suffer the common people to expound it at their pleasure; but that in those things, as in other matters respecting religion, it is His will that the people should depend upon the priests.”⁵⁰

⁴⁹ The works of John Jewel, Bishop of Salisbury, vol. ii. p. 678. The Parker Society edition.

⁵⁰ Comp. Morinus, *Exercitationes Biblicæ de Hebraicæ Græcique textus Sinceritate*. Exercitat. iv. cap. ii., s. 8, p. 198. &c. Paris, 1638.

Mercer,⁴⁸ &c., boldly disclaimed the antiquity, divine origin, and authority of the points. Their conviction undoubtedly was, that by liberating themselves from the traditional vowel-point of the Synagogue, after having discarded the traditions of the Church of Rome, they could more easily and independently prosecute their Biblical studies without any trammels whatsoever. Besides having rejected the traditions of the Fathers, the Reformers could not, without exposing themselves to the charge of inconsistency from their antagonists, adhere to the traditions of the Rabbins.

To the Church of Rome, again, which was embittered by the cry of the newly risen protestant leaders, that the Bible, and the Bible alone, without gloss and without tradition, is the rule of faith and practice, Levita's work was like a God-send from another point of view. She eagerly laid hold of the admission made by this great teacher of the age, that the vowel-signs are an uninspired invention of the Jews, made centuries after Christ, in order to confute thereby the claims of her opponents. From the novelty of the points she deduced,

⁴⁸ Dr. Kalisch (*Hebrew Grammar*, Part ii., p. 65, note d. Longman, 1863,) is surely incorrect in his statement, that "the Reformers, as Luther and Calvin, were of opinion that the vowel-points were at least fixed by Ezra, or the Great Synagogue." Nothing can be more explicit than Luther's remark on Gen. xlvii. 31: "At the time of St. Jerome, the points did not as yet exist, and the whole Bible was read without them. I submit that it is the modern Hebrews who affixed them, in order to give a proper sense and meaning to the Hebrew language. However, since they are not friends but enemies of Holy Writ, I often utter words which strongly oppose these points." In his Comment. on Is. ix. 6, he says "that most dangerous people, the Jews, falsify the words of the prophets with the points and distinctions; and their points, which are nothing but a modern invention, most assuredly are not to be preferred to the simple, correct, and grammatical sense." And again, in his Treatise entitled *Schem Hamphoras* (1643), he says, mit dieser Weise könnte man der Juden Verstand in der Bibel sein schwächen, und ist das Vortheil da, daß Mose und die Propheten nicht haben mit Punkten geschrieben; welches ein neu Menschenfünklein, nach ihrer Zeit aufbracht; darum nicht Noth ist dieselben so steif zu halten, als die Juden gerne wolten, sonderlich wo sie dem neuen Testament zuwider gebraucht werden. Eben so soll man auch mit der equivocatio und distinctio thun, wo sie wider das neue Testament dienen. Die Juden haben doch Lust, alle ihr Ding zweifelhaftig und nichts gewisses zu machen.

Equally explicit is the remark of Calvin, in his commentary on Zechariah xi. 7. "Scio, quanta industria veteres scribae puncta excogitarint, cum jam linguae non esset tam communis et familiaris usus: qui ergo puncta negligunt, vel prorsus rejiciunt, certe earent omni judicio et ratione: sed tamen habendus est aliquis delectus. Si enim legamus hic, proditores, nullus est sensus: si legamus, funiculos, nulla littera mutatur; interea mutantur duo puncta. Cum ergo id necessario postulet res ipsa, miror cur interpretes ita serviliter passi fuerint se regi, ut non spectarent Prophetæ sensum."

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orthodox, since the famous *Sohar*,⁴⁶ the sacred code of the Kabbalists, which was believed to be a revelation from God, communicated through R. Simon b. Jochai (circa A.D. 70–110), declared that “the letters are the body and the vowel-points the soul, they move with the motion and stand still with the resting of the vowel-points, just as an army moves after its sovereign”⁴⁶ (*Sohar* i., 15, b.); that “the vowel-points proceeded from the same Holy Spirit which indited the sacred Scriptures, and that far be the thought to say that the scribes made the points, since even if all the prophets had been as great as Moses, who received the law direct from Sinai, they could not have had the authority to alter the smallest point in a single letter, though it be the most insignificant in the whole Bible”⁴⁷ (*Sohar on the Song of Solomon*, 57 b, ed. Amsterdam, 1701). As the Kabbalah was believed to be a genuine revelation from God, its opinion about the antiquity and divinity of the vowel-points was adopted as final. Great therefore was the consternation which the appearance of the *Massoreth Ha-Massoreth* created. For the chief teacher of the age to deny the divine origin and the antiquity of the vowel-points, and more especially to defend his heterodoxy by unassailable arguments, was a most unpardonable sin.

As Levita's arguments became known to the Christian world, through Münster's Latin translation of the Introductions, as well as through Pellican's unpublished version of the entire Book, within twelve months after the publication of the original work, divided Christendom, though differing on almost all other points, at once agreed to welcome the great grammarian's results, from diametrically opposite motives. The unwary Protestant leaders who were already prepossessed with the notion of the late origin of the vowel-points, from the assertions of Raymond Martin, Nicolas de Lyra, Jacob Perez de Valencia, John Pico della Mirandola, and Reuchlin, rejoiced that their predilections were now confirmed by arguments. Hence Luther, Calvin, Zwingli,

⁴⁶ For an analysis of the *Sohar*, see Ginsburg, *The Kabbalah*, &c., p. 78, &c. Longmans, 1865.

⁴⁶ והמשכילים יחדיו כנוטא דחוגי (כ"ע דשעמי) דמנני. ובנוטא דלחון אילין אבתייהו אחרון ונקדי ומתענגין אבתייהו כדחילין בטר סליחיהן. גומא אחרון ורדדו נקדי כליו נפלו במסלחין בטר חנוני (כ"ע שעמי) קיימי בקומייהו כר ננוטא דשעמי נפיל נפיל אחרון ונקדי אבתייהו כר אחרון ססין אחרון לא נפלין קיימי בקומייהו: וחדר חלק א' דף ס"ו ב'.

⁴⁷ נקודין אינן נפקין מרחא דכוחא לקיימא אחרון על חקונייהו ובנקודה חרא אשתני חיבה ואעבר לחדא חיבה סקיימא כנוטא אחרון: ב"צ'נא רקדיניה כר בשא דהוא אירא דכיא במחא בשש ולא בשש מסא לנביה דהוא כוחא ואסחליק מניה מסא ולא מסא כין דהוא בשיש נפק לנביה אחרון כנו מוחא ואחרון אחנקודו ואם תאמר נקדי חקן ספרים הוא דם ושלום דאפילו כל נביא דעלמא ידון כמשה דקבל אורחא מסורא דסיני ליל לון רשו לחדא אפילו חרא נקודא וצירא באת דור אפילו את וצירא ואציריה: וחדר סיד השדים דף נ"ז ב'.

To invest it with an air of originality, Jacob Perez de Valencia gives the following amusing account of the origin of the vowel-points—
 “After the conversion of Constantine the Great, the Rabbins perceived that great multitudes of Gentiles embraced Christianity with the greatest devotion all over the globe; that the Church prospered very favourably; and that also of the Jews an immense number became convinced of the truth by experience and miracles, whereby their gains and revenues were lessened. Roused by this wickedness, they assembled in great multitudes at the Babylon of Egypt, which is called Cairo, where they, with as much secrecy as possible, falsified and corrupted the Scriptures, and concocted about five or seven points to serve as vowels, these points having been invented by Ravina and Ravashe, two of their doctors. The same Rabbins also concocted the Talmud.⁴³ Hence De Valencia maintains “that no faith is to be placed in the Holy Scriptures, as the Jews now interpret and punctuate them.”⁴⁴

Jewish commentators and grammarians, however, as a rule, when they had not to dispute with the Karaites for rejecting the traditions of the Fathers, maintained that the vowel-points were either given to Adam in Paradise, or communicated to Moses on Sinai, or were fixed by Ezra and the Great Synagogue. This view was deemed all the more

non sunt de substantia littere, nec a principio scripturere fuerunt, unde et rotuli qui in synagogis eorum legentur sunt sine punctis, sed permagnam tempus postea inventa sunt hujus modi punctu ad facilius legendum.” *Comment. on Hos. ix. 12.* For a sketch of his life and writings, see Kitto, *Cyclop. of Bib. Lit.*, new ed., s. v. LVRA.

⁴³ Jacob Perez de Valencia, commonly called Bishop of Christopolitanus, was born about 1420, at Valencia, whence he derived his name. He became a hermit of the order of Augustin, and died in 1491. He was a voluminous writer, and the above extract which is from his commentary on the Psalms, is as follows in the original. “Post conversionem Constantini M. videntes Rabbinos omnes gentiles cum tanta devotione ad fidem Christi converti per totum orbem, et Ecclesiam tanto favore prosperari et etiam quod infinita multitudo Judaeorum videntes manifestam veritatem per experientiam et miracula, pariter convertebantur, et sic deficiebant quaestus, et redditus, et tributa Rabbinoorum, hac iniquitate commotos magna multitudo congregatos fuisse apud Babyloniam Ægypti, quae dicitur Cayre: ibique quanto magis caute potuerunt, conatos fuisse falsificare et pervertere Scripturas a vero sensu et significatione. Inde confinxisse supra 5, vel. 7, puncta loco vocalium. Quorum punctorum inventores fuisse Ravina Ravashe, duos Doctores eorum. Addit, istos Rabbinos confinxisse libros Talmud.” *Prolog. in Psalmos Tract. vi.*, Comp. Hody *De Bibliorum Textibus Originalibus*, lib. iii., p. ii., p. 442. Oxford, 1705.

⁴⁴ “Ideo nulla fides adhibenda est scripturae s.; sicut hodie habent (Judæi) sic interpretatam et punctuatam.” *Ibid.* Tract. iii., fol. xxiii.

the incarnation of the Deity.⁴¹ As Raymond Martin was the great Rabbinical oracle of the Christians in the middle ages, and moreover as his opinion was confirmed by no less an authority than the celebrated Nicolas de Lyra,⁴² it was regarded as paramount by all succeeding Catholic writers.

⁴¹ This remarkable Spanish Dominican was born about 1220, and died about 1287. He was greatly aided in his Hebrew and Chaldee studies by Pablo Christiani, a celebrated converted Jew, who was also a Dominican, and who held at Barcelona the famous discussion with the learned Nachmanides, about the questions at issue between Judaism and Christianity (July 20, 24, 1263), an account of which is given in Kitto's *Cyclopædia of Biblical Literature*, new ed. s. v. NACHMANIDES. Raymond Martin, himself, sat with Pablo Christiani, Arnold de Singarra, and Peter de Janna, in the commission appointed by the Bull of Clement iv. (1264), to examine the charges which Pablo Christiani brought against the Talmud, that it blasphemes Christ and the Virgin Mary. The work which has immortalised Raymond Martin's name is entitled *the Dagger of Faith* (*FUGIO FIDEM*). He completed it in 1278. He quotes in it extracts from the Talmud, Rashi, Ibn Ezra, Maimonides, Kimchi, and the writings of other Jews, with the greatest ease; showing from them that Jesus is not only foretold in the Hebrew Scriptures as the Messiah, but also in the Rabbinical writings. From its immense erudition, this work became the grand storehouse from which Christians in the middle ages and in modern days derived their Jewish learning, and weapons against the Jews. It was first edited with very elaborate annotations by Jos. de Voisin, Paris, 1651, and then again, with an introduction and the treatise by Hermann, a converted Jew, by Joh. B. Carpzow, Leipzig, 1687. It is to the second edition that our references are made. The passage in question bearing on the vowel-points contains properly his criticism on Hos. ix. 12, and is as follows:—"Cæterum sciendum, quod nec Moyses punctavit legem, unde Judæi non habent eam cum punctis, i. e. cum vocalibus scriptam in rotulis suis; nec aliquis ex prophetis punctavit librum suum; sed duo Judæi, quorum unus dictus est *Nephthali*, alter vero *Ben Ascher*, totum vetus Testamentum punctasse leguntur; quæ quidem puncta cum quibusdam virgulis sunt loco vocalium apud eos: cumquæ venissent ad locum istum, et secundum orthographiam debuissent punctare *בשרי* incarnatione mea, punctaverunt *בשרי* in recessu meo, ut opus incarnationis removerent a Deo." (*Pars iii., Dist. iii. cap. xxi., p. 895.*)

⁴² Nicolas de Lyra was born of Jewish parents about 1270, at Lyre, a small town in the diocese of Eurecca, whence he obtained his name *Lyra*. Having embraced Christianity when young, he entered the Church in 1291, and became such an accomplished scholar and lecturer on the Bible that he was styled *the most distinguished doctor*. He died at Paris, October 23, 1340. The work which has immortalised his name is a commentary on the Bible, entitled "*Postilla perpetua in universa Biblia*," in which he advanced the most enlightened views to such an extent that he is justly regarded as the forerunner of the Reformation. The extent to which Luther is indebted to him for his sentiments may be gathered from the couplet of the Reformer's enemies,

Si Lyra non lyrasset,
Lutherus non saltasset.

*If Lyra had not harped profanation,
Luther would never have danced the Reformation.*

As to the passage bearing on the origin of the vowel-points, after quoting with approval Raymond Martin on Hos. ix. 12 (see the preceding note), he remarks, "Puncta

centuries later, no less a scholar than the celebrated Ibn Ezra, in speaking of the two dots over the letter *shin*, the one on the right indicating that it is *Shin* and the one to the left shewing that it is *Sin*, remarked that "it was the custom of the sages of Tiberias to put down these points to mark the double pronunciation, and that they were the chief authorities, since from them proceeded the Massorites, from whom we obtained the whole system of punctuation."⁴⁰

From Ibn Ezra this opinion was also espoused by some Christian scholars in the middle ages, who, hating the Jews, wished to base upon the late origin of the points the charge against them of having introduced innovations and corruptions into the text of the Bible. Thus, the celebrated Dominican, Raymond Martin, who studied Hebrew, Chaldean, and Arabic, to convert the Jews and the Mahomedans to Christianity, and who had acquired such a knowledge of Rabbinical Literature that he even excelled St. Jerome, boldly, but most incorrectly, asserted that the vowel-points in the text of the Old Testament were put there by Ben Naphtali and Ben Asher, *circa* 900–960, and that the *Emendations of the Scribes* (תקן סופרים) are simply a few of the many wilful corruptions and perversions introduced by the Jews into the sacred text, to obliterate the prophecies about

called *Kerem Chemed* (vol. iii., p. 200, Prague, 1838). The *Vitry Machsor*, or Ritual of the Synagogue, of Vitry, in France, was compiled, *circa* 1100, by R. Simcha of Vitry, a disciple of Rashi, and obtained its name from the place in which the compiler lived. It not only comprises the whole *Cycle of the Daily and Festival Services*, but various legal and ritual laws from ancient documents. The passage in question is as follows in the original: וְשִׂמְלָתָם אֶם אִסּוּר לִנְקוּד סֵפֶר תּוֹרָה סֵפֶר תּוֹרָה שֶׁנִּתֵּן לְכַשֵּׁה בְּסֵפֶי לֹא שִׁמְעוּ בִּי נִקּוּד חוּסִי, לֹא נִתֵּן נִקּוּד בְּסֵפֶי כִּי הִחֲמִים צִיּוּנָהוּ לְסִפֵּן, וְאִסּוּר לֹא לְחֻסִּי מִדְּעֻרָּה אֶן נִבְנוּ בְּל חוּסִי, לְשִׁיךְ אֵין נִקּוּדִין סֵפֶר תּוֹרָה. It is also to be remarked that the MS. of this *Machsor*, which is one of the only two copies which have survived the ravages of time, and a description of which was published by Luzzatto in 1838, in the above-named *Essays*, was formerly the property of the celebrated antiquarian Guiseppe Almanzi, of Padua, and is now in the British Museum (Add. 27200-201). Dr. William Wright has given an account of it in the *Journal of Sacred Literature*, July, 1866, p. 356, &c. See also Fürst, *Geschichte des Karäerthums*, vol. i., pp. 114 and 179, Leipzig, 1862.

⁴⁰ Abraham b. Meier Ibn Ezra, was born in Toledo, 1088-9, and died 1176. He was a most distinguished mathematician, astronomer, philosopher, poet, physician, theologian, grammarian, and commentator. A sketch of his life, with a description of his works, will be found in Kitto's *Cyclopædia of Biblical Literature*, new ed. s. v. IBN EZRA. The above quotation is from his Hebrew Grammar, entitled *On the Purity of the Hebrew style*, (מְדִינָה) which he wrote at Mantua in 1145. It is as follows in the original: כִּן מִסְתָּה חֲכָמֵי מִבְּרִי'א דְּהַם דְּהַקֵּץ, כִּי מִדֶּם דְּהוּ אִנְשֵׁי הַסְסוּרָה וְאִנְחֻז מִדֶּם קִבְּלוּ כָל דְּהַקֵּץ הַסְסוּרָה. Comp. p. 7, a, editio Lippmann, Fürth, 1827.

hope that the question as to the authorship of the German version will in future be regarded as settled.

As to the merit of it, considering that it was made by a young man, and the great difficulties he had to encounter, the translation must be pronounced pretty fair. For critical purposes, however, the utility of it is greatly impaired, for the following reasons. Passages are frequently altogether omitted. The elaborate and most difficult second Introduction has not been translated into German at all. And, lastly, young Meyer, remarkable as was his knowledge of Hebrew considering his age, was not familiar with the Massoretic language, which requires special study. Hence it is that many of the passages, though literally translated, are less intelligible in the German than they are in the Hebrew. Hence, too, the many serious blunders and mistranslations which are dispersed throughout the work.

The storm which the original publication of this work raised (1588) was truly marvellous, and, after raging for more than three centuries, cannot be said to have as yet fully subsided. The cause of this storm was the array of most powerful arguments which Levita made in the third introduction, to prove that the vowel-points now to be found in the Hebrew Bibles are not of the same antiquity with the text, but that they were invented and put there by the Massorites about five hundred years after Christ. The authority of the vowel-points had indeed been questioned by some Jewish authorities long before Levita's time. As early as the ninth century, Natronai ii. b. Hilai, who was Gaon or spiritual head of the College in Sora (859–869), in reply to the question whether it is lawful to put the points to the Synagogal Scrolls of the Pentateuch, distinctly declared that “since the Law, as given to Moses on Sinai, had no points, and the points are not Sinaitic [*i. e.* sacred], having been invented by the sages, and put down as signs for the reader; and moreover since it is prohibited to us to make any additions from our own cogitations, lest we transgress the command ‘Ye shall not add,’ &c. (Deut. iv. 2); hence we must not put the points to the Scrolls of the Law.”²⁰ Three

ein geschickter Candidatus Medicinæ auf hiesiger Universität, gemacht hat. Ich habe hier und da einige Anmerkungen dazu gesetzt, welche theils das Nachdenken befördern, theils auf einige andere Bücher weisen; habe aber freilich nicht viel Zeit darauf wenden können.—Seite 12–15.

²⁰ This fact, which is cited in the *Vitry Massor*, from the Theological decisions, (תשובת המאורים) is communicated by Luzzatto in the *Hebrew Essays and Reviews*,

not seen the book. In this preface Semler gives the following history of the translation. A respectable young man, named Christian Gottlob Meyer, who had an excellent opportunity, at Berlin, to acquire, under the guidance of an expert teacher, a greater knowledge of Jewish learning than ordinary Jewish youths, became convinced of the truth of Christianity. He therefore left Judaism, and was publicly admitted into the church at Halle. Here, whilst prosecuting his study, Semler became acquainted with him. Convinced of the sincerity of the young man, and being anxious that he should not neglect his Hebrew learning, Semler asked him to translate the *Massoreth Ha-Massoreth* after his college hours, omitting, however, the poetical Introductions, which are somewhat more difficult. The translation thus made by Meyer, Semler sometimes read with the translator, and endeavoured to arrange the German in such a manner as to make it more intelligible. He also did the same with the German translation of the poetical Introductions, which was made by another Jew, named Aaronsohn, a clever *Candidatus Medicinae* at the University. Semler, moreover, made sundry notes to this German translation.²² With this plain statement of Semler before us, we

²² Die Gelegenheit zu dieser deutschen Uebersetzung ist diese. Ein artiger junger Mensch, Christian Gottlob Meyer, der in Berlin ehemals die gute Gelegenheit, in jüdischer Gelehrsamkeit unter Anführung eines geschickten Lehrers weiter als andere Judenknaben zu kommen, sehr gut genutzt hatte, ist nach und nach, zumal durch den Gebrauch deutscher moralischer Schriften, in gebundener und ungebundener Rede, zu eigenem Nachdenken gekommen, und hat über den Grund und die Art seiner bisherigen jüdischen Religion so lange ernstliche Betrachtungen fortgesetzt, daß er endlich sich entschlossen, von den Grundsätzen der christlichen Religion eine nähere Erkenntnis zu suchen. Er kam endlich nach Halle, wo er unter der Anleitung des Magister und Oberdiaconus an der Ulrichskirche, Hrn. Schulze, sehr bald in der Einsicht so weit gekommen, daß er sich von selbst entschlossen, öffentlich zu der christlichen Religion überzutreten.—

Da ich nun gerne auch dazu helfen wolte, daß er seinen guten Anfang hebräischer oder rabbinischer Lectüre nicht etwa wieder vernachlässigen sollte; so habe ich ihm dieses Büchlein gegeben, nach und nach, ohne seinen Schulstudien Eintrag zu thun, eine Uebersetzung davon vorzunehmen; doch mit Auslassung der poetischen Vorreden, welche etwas schwerer seien.—

Diese Uebersetzung habe ich zuweilen mit dem Uebersetzer wieder durchgegangen, und habe die deutsche Schreibart etwas verständlicher einzurichten gesucht, obgleich der Charakter eines jüdischen Aufsatzes nicht ganz zu verändern war. Sie und da bemerke ich aber doch einige Stellen, die noch deutlicher hätten ausgedruckt werden können; so auch hier und da von der Uebersetzung der poetischen Vorreden gilt, welche Hr. Aaronsohn,

the origin of the Massorah, the vowel points, the accents, &c., &c. Then follow the three parts which, according to the Jewish custom of naming things after national events, are respectively denominated the *First Tables*, the *Second Tables*, and the *Broken Tables*, after the events recorded in Exodus xxiv. 12, xxxi. 18, xxxii. 19, xxxiv. 1-4. In harmony with its appellation, the *First Tables*, or the first part, he divided it into ten sections, denominated commandments (עשרת הדברות), answering to the Decalogue on the tables; whilst each of these sections actually begins with the very words which commence the respective commandments of the Decalogue. These ten sections are occupied with the discussion of *plene* and *defective*. The *Second Tables*, or part, also consists of ten commandments, or sections, which discuss respectively the important Massoretic points of—i. The *Keri* and *Kethiv*; ii. *Kametz* and *Pattach*; iii. *Dagesh*, *Raphe*, *Mappick*, and *Sheva*; iv. The accents on the tone-syllable, and *Psick*; v. Registers, groups, parallels, and analogous forms; vi. Peculiar conjunctions, disjunctions, and resemblances; vii. Words with prefixes, serviles, and solitary; viii. Conjectural readings, errors, and variations; ix. The terms for letters, written and oral words, small letters, accents, certainties, and transpositions; and, x. The Massoretic expressions for Scriptures, a single Book of the Scriptures, form, dividing spaces, &c. The *Broken Tables*, or the third part, discusses the abbreviations, or broken words, used by the Massorites, whence the part obtained its name. It also describes some of the principal men who have written on the Massorah, as well as some ancient Codices.

This remarkable book was first printed by his friend, M. Bomberg, at Venice, 1588, the text not being pointed. Levita appended to this edition the poem of Saadia, giving the number of times which each letter of the alphabet occurs throughout the Hebrew Scriptures, as well as an explanation of this poem. In less than twelve months it was re-published at Basle, 1589, the text pointed. In this edition Münster translated into Latin the three Introductions, the first and second being in an abridged form, and gives a brief summary of the contents of the three parts. He, however, omitted Saadia's poem, with Levita's explanations. It is very strange that Münster does not mention on the title-page that the book had already appeared at Venice, and that his edition was a reprint.

The third part, or the *Broken Tables* as it is called, was repub-

By the extraordinary amount of labour, research, and study which he bestowed, for more than twenty years, on collating and elaborating the materials for the Massoretic Concordance, Levita became one of the most accomplished scholars in this singular department of recondite Biblical learning. His pupils, to whom he had often explained the import of the enigmatical phrases and peculiar signs whereby the Massorites indicate the correct readings, orthography, and exegesis of the Hebrew text, and who were delighted to see the meaning of the Massoretic signs surrounding the margins of Hebrew bibles, at last urged him to write them a Commentary on the Massorah, which they might use as a manual. To this earnest and flattering request of his disciples he could all the more cheerfully accede, since he himself had been contemplating writing such a treatise for twenty years, and was only prevented from carrying out his design by untoward circumstances. Now that he had finished the Massoretic Concordance, and had the leisure, he at once betook himself to the work of supplying his disciples with the desired text-book, and two years after the completion of the gigantic Concordance he published at Venice (1588), by the aid of his friend Bomberg, the celebrated *Massoreth Ha-Massoreth* (מסורת המסורה).

Before entering into the history of this book and the extraordinary controversy it called forth, it will be necessary to give a succinct analysis of its contents. The *Massoreth Ha-Massoreth* consists of three parts, preceded by a Notice to the Reader, a Preface, and three Introductions. The Notice to the Reader explains the references in this book to the then newly introduced division of the Hebrew Scriptures into chapters, and the books of Samuel, Kings, and Chronicles, respectively, into two books, and shews how any original ideas propounded by the author are indicated. The Preface sets forth the plan and contents of the book. The first Introduction consists of a Song of Praise to the Creator, who guided his people in former days, and who vouchsafed wisdom to the Massorites in their work, as well as to the author, in order to explain the Massorah. The second Introduction begins with a piece of autobiography; then states how the author came to compile this book; describes his researches in the Massorah, the state of the Massoretic MSS., the importance of the Massorah, his connection with Cardinal Egidio, and his defence for teaching him Hebrew. The third Introduction explains the meaning of the word *Massorah*; discusses different opinions about

Impatient Christians, again, though now ranged in battle array against each other as Catholics and Protestants, and consigning one another to eternal damnation as heretics, were extremely angry with the Jews for not at once relinquishing their religion and embracing Christianity, which was then torn in pieces and weltering in blood. So wroth were the Christians of that day with the Jews for not filling up with converts from Judaism the ranks in the Church, which the professed followers of the Prince of Peace had decimated in the religious wars, that even Luther, forgetful of his former kindly feelings, and with strange inconsistency, admonished his protestant followers to "burn their synagogues, force them to work, and treat them with all unmercifulness!"³⁴ Such love and hatred alternately displayed, for the express purpose of gaining converts, had its effect upon the Jews. The orthodox portion of the Hebrew community began to realise that in teaching Christians Hebrew, and in initiating them into the mysteries of the Kabbalah, they were furnishing them with weapons against the Jews. They, therefore, became exceedingly displeased with those members of the synagogue who were engaged in tuition among Christians; and as Levita was the most distinguished teacher of the Christians, the cry of the Jews was loudest against him. His manly, straightforward, and noble defence of himself is contained in the second Introduction of his *Massoreth Ha-Massoreth*, and may be seen below, for which reason we do not reproduce it here.

been a Christian, is not only evident from Levita's vituperations in question, but also from the statement of the editor of the *Mishna*, with Maimonides' commentary, published at Venice, 1546. At the end of Tractate *Taharoth*, the editor remarks אלה הם דברי רבי הכהן המזקן שכתב ספר טהרה עם פירושו רבינו שמעון דל' ראשון שהיה שמו לפניו ישראל יצחק בר חיים שהיה סדר מדרשו עם פירושו רבינו שמעון דל' "these are the words of the first editor, whose name was formerly among the Jews, Jacob b. Chajim, and who revised the Tractate *Taharoth*, with the commentary of R. Shimshon of blessed memory. Now since the sage said, 'Receive the truth by whomsoever it is propounded,' we deemed it proper to print his remarks here." This apology from the second editor for printing, in a work intended for the Jews, opinions propounded by one who had ceased to be a member of the community, puts the question beyond the shadow of a doubt. The learned Frensdorff was so much struck with the remark of Levita upon this subject, and was so unwilling to believe it, that he wrote to Professor Luzzatto for more information about it; and Luzzatto again, who communicates the above extract from the editor of the *Mishna*, was so afflicted by finding it to be true, that he delayed replying to Frensdorff's letter, because he was unwilling to make it known that so learned a man had embraced Christianity. Comp. *the Hebrew Essays and Reviews*, entitled *Ozar Nechmad*, vol. iii., p. 112, &c., Vienna, 1860.

³⁴ Hengstenberg, Commentary on Ecclesiastes, with other treatises. Clark's Translation, p. 418, Edinburgh. 1840.

Egidio befriended them at Rome, whilst De Selve, bishop of Lavour, effected such a change in France in favour of the Jews, that Levita, as we have seen, was invited by the king to the professorial chair at the University. Luther too, as long as Reuchlin was living, entertained the highest opinion of the Jews. In his treatise, entitled, "*That Jesus Christ is born a Jew*" (1523), which he published two years after Reuchlin's death, he still exclaimed, "Our fools, the popes, bishops, sophists, and monks, those coarse asses'-heads, have hitherto proceeded with the Jews in such a fashion, that he who was a good Christian might well have desired to become a Jew. And if I had been a Jew, and had seen the Christian faith governed and taught by such blockheads and dolts, I should sooner have become a hog than a Christian; for they have treated the Jews as though they were dogs and not men."²²

There were, however, circumstances aggravating both to the Jews and Christians. The Jews were exceedingly vexed by the avowal that the object of the Christians in studying Hebrew was to proselytise them; that many eminent Jews had been gained over to the Church; and that at this very period of Levita's life, no less a man than the pious and learned Jacob b. Chajim, to whom the world is indebted for the celebrated Rabbinic Bible, and for editing the Critical Apparatus of the Old Testament, had now also embraced Christianity (1536).²³

milian, Cologne, 1510; vi. *Ein Brief an Geistliche und Weltliche in Betreff des kaiserlichen Mandats die jüdischen Schriften zu vertilgen*, given by Graetz, note 2, p. xiii.; vii. *Der Handspiegel*, Mayence, 1511; viii. *Der Brandspiegel*, 1513; ix. *Die Sturmglock*, Cologne, 1514; x. *Streitbüchlein wider Reuchlin und seine Jünger*, Cologne, 1516; xi. *Eine mitleidige Clag' gegen den ungläubigen Reuchlin*, 1521; comp. Graetz, *Geschichte der Juden*, vol. ix. Supplementary Notes, p. x. &c., Leipzig; 1866.

²² Hengstenberg, *Commentary on Ecclesiastes*, with other treatises. Clark's Translation, p. 415, Edinburgh, 1860.

²³ This celebrated Hebraist and Massorite was born about 1470, at Tunis, whence he is also sometimes called *Tunisi*. Besides editing the stupendous Rabbinic Bible (1524-5), and publishing the *editio princeps* of the *Jerusalem Talmud* (1523), Biblical literature is indebted to him for a *Dissertation on the Targum*, which is prefixed to the edition of the Pentateuch with the Targum and the Five Megilloth (Bomberg, 1527, 1543-4). His elaborate Introduction to the Rabbinic Bible has recently been re-published, with an English Translation and Notes by Ginsburg (Longmans, 1865). Fürst's assertion, (*Bibli theca Judaica*, iii., 452) that this Introduction had been translated into English by Kennicott, in his work entitled *The state of the printed Hebrew text of the Old Testament*, Oxford, 1758, is incorrect. Kennicott simply published an abridged and incorrect Latin version, from a MS. which he found in the Bodleian Library. From the remark of Levita in the second Introduction to the *Massoreth Ha-Massoreth* (comp. *infra*), it would seem that Jacob b. Chajim was already dead in 1538. That he had then

assistance of the Dominicans, publicly committed to the flames, as a most heretical and pernicious production.

Great as was the change which had now taken place in France with regard to Hebrew literature (1520), it had not as yet reached its culminating point. It was only on the arrival of Levita's MS. of *The Massoretic Concordance* at Paris, whither De Selve had sent it to be printed at his own expense, that we actually see how love for Hebrew overcame hatred of the Hebrews. Attracted by his fame, and highly recommended by his pupil, the bishop of Lavour, Levita received an invitation from Francis I. to come to France, and accept the chair of Hebrew at the University; the very country which, for a hundred and thirty years, had been shut against the Jews, and where, at the time when he received this invitation, not a single Jew was to be found! But Levita declined the honourable position. Much as he loved to be the first Hebraist in Europe, he did not like to be a unique Hebrew in France. He therefore preferred to remain at Venice, in the midst of his friends and disciples.

He also declined invitations from several cardinals, bishops, and princes, to become Hebrew professor in Christian Colleges.⁸⁰ Though he cheerfully gave Hebrew instruction to single Christian pupils, such as cardinal Egidio, Reuchlin, De Selve, and other eminent men, yet his motives for declining to separate himself from his Jewish disciples altogether, and to become entirely a teacher of the Gentiles, may easily be understood. Notwithstanding the express avowal of these eminent Christians, that they learned Hebrew in order to study the Kabbalah, and to convince the Jews from this esoteric doctrine of the truth of Christianity, they imbibed an interest in and love for the Jews with their attachment to the Hebrew language. Reuchlin most nobly pleaded the cause of the Israelites in Germany against the calumnies of Pfefferkorn⁸¹ and the Dominicans.

⁸⁰ Comp. כי כמה פעמים נקרא נקראו מורים רבים ונכבדים גם כקדינאלים גם סגנונים גם. in the second Introduction to his explanation of the 712 words in Hebrew literature, entitled *Tishbi*.

⁸¹ The fanatical and misguided Joseph Pfefferkorn was born at Moravia, 1469, only twelve months after the birth of Elias Levita; he embraced Christianity, and was publicly baptised at Cologne, 1505, when thirty-six years old. His works against his former co-religionists and Reuchlin, which obtained such unenviable notoriety, and which were the means of calling forth the Reformation, are—i. *Der Judenspiegel*, Nurmberg, 1507; ii. *Die Judenbeichte*, Cologne, 1508; iii. *Das Osternbuch*, Cologne and Augsburg, 1509; iv. *Der Judenfeind*, *ibid*, 1509; v. *In Lob und Ehren dem Kaiser Maxi-*

effect which his MS., accompanied by the warm and laudatory recommendations of his friend the Bishop of Lavoure, produced at Paris. Paris, for more than a century, had not a single Jewish inhabitant. Ever since the expulsion of the Jews from France, in 1395, in consequence of the decree passed by Charles VI., September 17, 1394; "commanding it, as an unalterable law, that, in future, no Jew is to live, or even temporarily to abide, in any part of France, whether in Languedoil or in Languedoc:" the sovereigns of that country—Charles VII., Louis XI., Charles VIII., Louis XII., and even Francis I. in the earlier part of his reign—would not tolerate any Jews in their dominions. The Kabbalistic epidemic, however, from which the Pope himself was suffering, the rage for studying Hebrew amongst the highest of the land, and the great demand for Jewish teachers, had now changed the aspect of affairs. So marvellous was the change, that Guillaume Haquinet Petit, father-confessor of Louis XII., the very man who, in 1514, effected the condemnation, by the Paris University, of Reuchlin's work, as heretical, because it defended the Jews and the Jewish writings against the infatuated assaults of Pfefferkorn, now appeared as the promoter of Hebrew literature. It was upon his advice that Francis I. invited Augustin Justiniani, bishop of Corsica, to Paris, to become professor of Hebrew in the University. Justiniani, who learned his Hebrew from the celebrated Jewish physician, Jacob Mantin, also conducted the Hebrew studies at the University of Rheims. As a text-book for teaching the Grammar, he reprinted the vitiated edition of Moses Kimchi's *Outlines of Hebrew Grammar*, with Levita's annotations (Paris, 1520).²⁸ To shew the French Christians at large the value of Hebrew literature, and to point out the great advantage to be derived from studying it, this Dominican, Justiniani, also published in the same year (1520) a Latin translation, from the Hebrew, of Maimonides' celebrated religious-philosophical work, entitled *The Guide of the Perplexed*,²⁹ the very book which, three centuries ago, the hyper-orthodox Jews, with the

²⁸ A description of this Grammar has already been given, *vide supra*, p. 18.

²⁹ Maimonides was born at Cordova, March 30, 1135, and died December 18, 1204. A biographical sketch of this most distinguished Jewish philosopher, as well as an analysis of his remarkable works, will be found in Kitto's *Cyclopædia of Biblical Literature*. We have only here to add that Justiniani, who was aided by his teacher, Jacob Mantin, in the translation of *The Guide of the Perplexed*, entirely omitted to acknowledge the important help he obtained from this Jewish physician. Comp. Wolf, *Bibliotheca Hebræa*, iii. 780, &c.

yet to come; about the duration of our dispersion, about our restoration, about Paradise and Hell. Now, he who wants to enquire into these matters, let him look into the roots *כִּשָּׁח*, to *anoint*; *גָּלָה*, to *take captive*; *גָּאֵל* to *redeem*, &c., and he will find all the passages treating thereon. Also, as to their opinion about the word *שְׁאוֹל*, explaining, 'I will go down into *Sheol* unto my son' (Gen. xxxvii. 85) to mean *hell*, if you look under the root *שְׁאֵל* you will there find proof that, in most cases, it denotes *the grave*, and not *hell*. The Holy One, blessed be He, save us from its power. Blessed be His glorious name!"

It is greatly to be regretted that this stupendous work has not been published. Levita himself often refers to it as his *chef-d'œuvre*: he laboured over it more than twenty years (1514–1536). Through the intervention of his pupil, patron, and friend, De Selve, he sent the MS. to Paris, to be printed, and in 1538, when Levita wrote the third Introduction to his *Massoreth Ha-Massoreth*, he fully believed that it was actually in the press. "I hope to God, blessed be His name," says he, in this Introduction, "that it will soon see the light, having given it to be printed in the great city of Paris, in the kingdom of France;" and even three years later, he still says, in the Introduction to his Explanation of the 712 words, "*The Book of Remembrance* I am now printing." From some unknown cause, however, the work was not printed, and the MS., consisting of two immense folios, is in the Imperial Library at Paris. The copy is the identical one which Levita sent there to be printed. It has his autograph subscription, and the only defect in it is supposed to be in the absence of an Introduction, to which Levita refers. This Introduction, however, could not have been lost, since the present binding of the MS. is that in which it was put under Henry II., as has been pointed out to Frensdorff by the learned librarian, M. Breal.²⁷

Whatever might have been the cause of the non-publication of *The Massoretic Concordance*, and however great his disappointment, Levita, in other respects, had to congratulate himself on the good

ומי שבא להתווכח על זה יעיין בש"ש מש"ח ובש"ש גל"ה ובש"ש נאל"ה וימצא כל הפסוקים שמדברים מהם, וגם מה שהם מחזיקים דהם עם מלת שְׁאוֹל ומפרשים ארד אל בני אב"ל שְׁאוֹל גיהנם והנה המעיין בש"ש שְׁאֵל ימצא שם ראיות שרובם נאמרים על הקבר ולא על הגיהנם — חק"ב"ה יצילנו מידו, ברוך שם כבודו :

²⁷ Comp. Frankel's *Monatschrift für Geschichte und Wissenschaft des Judenthums*, vol. xii., p. 101.

viii. To those who want to write poetry, they will find under every root the words which rhyme. Thus, for instance, if one wants to write a poem, each line of which is to terminate in **נָרִים**, and he requires **אֲנָרִים**, **אֶנְרִים**, **עֲנָרִים**, **נְנָרִים**, **חֲנָרִים**, **דְּנָרִים**, **גְּנָרִים**, he is only to look under the roots of these words, and he will find verses containing all these, and will be able to select the most appropriate ones. ix. The book will be of use to those who study the Kabbalah, for they will find in it all the sacred names. Thus, for instance, the Kabbalistic student who wants to know the virtue of the divine names representing judgment or mercy, or what other powers or attributes they have, he will find the divine names divided into classes, as the name **אֲדִנִי** occurs 184 times, exclusive of those passages in which it is joined to יהוה, &c., &c. x. It will be useful as a defence of our faith against those who attack our religion; and in two respects. In the first place, those who dispute with us are in the habit of adducing passages according to the signs which the Christians made in the Bible, and which they call chapters, saying, Is it not written in such and such a book, and in such and such a chapter? Now he who uses this book will also be able to do the same thing. Secondly, it is well known that most of the controversies which take place between us and them are about the Messiah — whether he has already come, or whether he is

התועלת הח' הדיוצא לעשות דהיו או שיד שקול חלא ימצא בכל שרש המלות הדומות במבטא כסוף התיבה וחמשל חרוצא לעשות שיד משובח שיח' סוף כל חרותו ברים וצריך לעשות אברים נברים דברים חברים נברים עברים שברים חלא יעין בשרשי המלות חאלה ימצא פסוקים מכל אלה ויבדד מהם הנאותים למבוקשו, ודוק.

התועלת חב' הוא שיח' הספר הזה מוב לענין חקבלה כי ימצאו בו כל השמות הקדושים, וחמשל המקובל הדיוצא לדעת כח השמות של מדת הדין או של מדת הדיחמים או שאר הכחות או המדות שיש לחם חלא ימצא בו השמות נחלקים למיניהם כגון חסם של אדנות הנכתב אילף ד'לח נון' יו'ד שהוא אדני חם קל'ד וזולת אותם שהם סמוכים לשם 'ח' 'ו' 'ה' כמו כה אמר אדני יהוה שהם רבים מאד מאד, וכן אדני אלהים, אלהים אדני, ואלהי שהם מלקיל ואלהי שהם חסדים ואלהים שהוא מלא אשר לכלם מדות וכחות מיוחדות הנודעת לבעלי חקבלה חלא ימצא כלם בזה הספר איש בשרשו ובמטתו.

התועלת העשירי הוא שיח' הספר הזה מוב לספר נצחון ויועיל מאד לחתוכה עם המתנגדים אלינו באמונתנו, וזה בשני אופנים, האחד שהם דנילים לחתוכה עמנו ומביאים ראיי מן חפסוקים על פי חסינים שעשו בכל העשרים וארבע וקראו לחם בלשונם קאפימולי ואומרים חלא כתוב בספר פלוני בכך וכך קאפימולי, ומי שידגיל את עצמו בספר הזה ידע ויבין לעשות כן גם הוא, והאופן השני ידוע הוא כי רוב הוויכוח אשר בינו ובינם הוא בענין חמשה אם כבר בא או עתיד לבוא, ועל אריכות הגלות ועל חנאלה ועל חנן עדין והניהגם,

and Kethiv, Tikkun Sopherim, the large and small letters, and as I have stated above in the Introduction. iv. It explains the great and small Massorah, and I am persuaded that whoso consults this book will understand most of the Massoretic remarks and signs which were unknown to him before. v. It serves as a concordance for those who read the Bible, the Mishna, the Talmud, the Kabbalah, Grammar, or Commentaries, and who meet in these works passages of Scripture adduced as evidence which they cannot find in the Bible. Now this book will enable them easily to find the place, and show them the book and chapter in which these passages occur, as I have mentioned in the Introduction above. vi. It will be of use to preachers who, in composing sermons, want to find passages illustrative of their text. Thus, for instance, if one has to preach about *righteousness*, he needs only look into the root צדק, section צדק, and he will not require to search through all the sections of this root, comprising either verbs or nouns, but simply section צדק and section לצדק. בצדק, הצדק, לצדק. So also if he has to preach about *peace* or *joy*, he only needs to look into the roots שלם and שמח. vii. To those who wish to write Hebrew letters, adopting the style of the Bible, they will easily find the passages, as I have illustrated it, with respect to preachers. Thus, for instance, if anyone wishes to write a letter to his friend to buy or to make him some garments, he need only look into the root לבש, and if he does not find under it what he wants, he is to look into the root בנד or

במלי וחסון ובמלדע בקרין וכתיבן בתיקון סופרים באותיות גדולות וקטנות כאשר כתבתי לעיל בחקרמה.

התועלת ה' הוא שיהי' הספר הזה כרמות באור למסדה גדולה וקמנה, ומבמח אני כל חמשיין בספר הזה יוכלו יובין רוב דברי בעלי המסדה וסימניהם אשר לפנים לא ידעם. התועלת ח' הוא שיהי' הספר הזה כרמות מראה מקום לכל מי שיקרא באחד מהספרים מקרא משנה גמרא קבלה ודקדוק ופירושי' וימצא שם ראיית פסוק ולא ידע מקומו או הלא כזה הספר קל מזהר יבין דרכו וידע את מקומו וימצאנו באיזה ספר ובאיזה פרשה ר"ל קאמיסולו הוא כאשר הראיתוך בחקרמה לעיל.

התועלת ח' הוא שיהי' הספר הזה מבחר-ומוב לכל חבא לעשות איזה דרשה וירצה להביא ראיות מהפסוקים לדרוש החוה, וחמשל הרוצה לדרוש בעניני הצדקה הלא יעיין בדרש צדק במתנה צדק ולא יצטרך לבקש בכל מתנות הדרש לא בפעלים ולא בשמות רק במתנה צדק ובמתנה בצדקה הצדקה לצדקה, וכן אם ידרוש בענין שלום או בענין שמחה יבקש בדרש שלם ושמח.

התועלת ח' מי שירצה לכתוב כתבים בלשון עברי על פי פסוק הלא ימצא הפסוקים כפי הדרוש אשר יחפון, לפי המשל שנתתי למעלה בענין הדורש, וחמשל אם רוצה לכתוב כתב לחבירו מענין מלבושים שיקנה לו או יעשה לו יעיין בדרש לבש ואם לא ימצא בו מבוקשו יעיין בדרש בנד או בדרש כסה בענין כסות או בדרש חלץ בענין מחלוצות.

have not omitted a single one. But the words of which the Massorites have not given the number, I have not had the heart to enumerate, for fear I should give the wrong number. As a rule, whatever I could put into a separate section I did put. Now I called this book the '*Book of Remembrance*,' because therein are mentioned all the subjects which are advantageous to the study of the Scriptures, and therein all the words are examined. The use of this work is tenfold.

"i. It is like a Lexicon, explaining all the words which occur in the Hebrew Scriptures, as I give under each root an explanation of all the words in succession which occur in this root. For it sometimes happens that one root has two, three, four, and as many as ten different significations. I moreover give with the explanation of every word its meaning in German, which is the language of my countrymen. ii. It is as a Grammar, because therein is explained the grammatical structure of all the words under their respective roots, so that the things explain themselves. Thus, if one has any difficulty about the grammar of a word, he need only look at the section, and under the part of speech into which I have put it, *ex. gr.* נִפְחָא you will know that its root is פָּחַא, and you will see that I put it under the *Niphal*, future, first pers. The same is the case if it is a noun, you will recognise whether it is a noun-adjective or substantive, or to what form it belongs, from the sections into which it is placed. iii. It is a model for the Codices of the Law, for thereby may be corrected all the Hebrew Scriptures with regard to plene and defective, Milra, Keri

כ"ד, מראש י"ד, ראשון ה' הראשון מ"ג ודומיהן וכן וראיתי י"ב, ויאמר צ"א פתחין לא
אניה אף אחד מחם, אבל המלות שלא כתבו חם מנינם לא ימלאני לבי לכתוב מספרים מיראתי
פן שנית במספרים, והכלל כל מה שאוכל לעשות מהם חספסוף אעשה.

וזהו קראתי שם הספר הזה ספר הזכרונות כי זכר כל המעשים המועילים למקרא בתוכו
בה והוא דורש את עיני המלות כלם. והנה התועלות חמניקות מזה הספר הם עשרה:
חתועלת הא' הוא שיח' הספר הזה כדמות ספר השרשים מבאר כל המלות הנמצאים בכ"ד
ספרים, ואכתוב בכל שרש ביאורי כל המלות הנמצאות בשרש החוה וזו אחד זו כי לפעמים יהיו
בשרש אחד ב' או ג' או ד' וכד' קד' ענינים גם אכתוב אצל כל ביאור מלה ומלה פירוניה
בלשון אשכנז שהיא לשון בני עמי.

חתועלת הב' שיחיה הספר הזה כדמות ספר דקדוק, וזה כי יבוארו בו דקדוק של כל המלות
הנמצאות בשרש החוה זה כי יבוארו מצד עצמם כי כאשר יקשה לאדם דקדוק של מלה
אחת הלא יראה המחנה אשר שמציה בו באיזה מין ופעולה ודבר, והמשל כי קדים אנכי
ואתחבא ידעת ששרש חב"א ותראה כי שמציה בבנין נפעל בעתיד במחנה המדבר בעדו וכן
אם הוא שם יכיר אם הוא תאר או שם דבר או איזה משקל הוא לפי המחנה אשר יזנה שם.
חתועלת הג' הוא שיחיה הספר הזה כדמות הקן ספר תורה כי בו יניח אדם כל כ"ד ספרים

&c., &c., whereas the Christians divided Genesis into fifty chapters, Exodus into forty chapters, and so all the books of the Bible, as Joshua into twenty-four chapters, Judges into twenty-one chapters, &c., &c., making many chapters in the large books, and few chapters in the smaller ones. You are, moreover, to observe, that the Christians also divided Samuel and Kings into two books respectively; the second book of Samuel beginning with 'And it came to pass after the death of Saul,' and the second part of Kings with 'Then Moab rebelled.' Hence, wherever you find Samuel or Kings with two over it, it denotes 2 Sam. or 2 Kings. They also divided Chronicles into two books, the first book extending to the words 'And Solomon was strengthened,' whilst from these words onward is the second book. Hence, whenever you find Chronicles with two over it it denotes 2 Chronicles.

"And now for the illustration of what I have written above. The words **ויכלו השמים** and *the heavens were finished* (Gen. ii. 1), I give under the root **כלה** to finish; **האזינו השמים** *Give ear, O ye heavens!* (Deut. xxxii. 1,) I give under the root **אזן** to be acute. The same is the case with **מוסדות השמים** *the foundations of the heavens* (2 Sam. xxii. 8); **בסערה השמים** *by a whirlwind to the heavens* (2 Kings ii. 1); **נפתחו השמים** *the heavens were opened* (Ezek. i. 1); **ישמחו השמים** *let the heavens rejoice* (Ps. xcvi. 2); **ויעקו השמים** *and they cried to the heavens* (2 Chron. xxxii. 20), &c., &c.; which I give under the roots of the respective verbs; and when I come to the root **שם**, section **השמים** *the heavens*, I put down all the above phrases

קאפמולי וס' שמוח למ' קאפמולי וכן כל שאר כפרי המקרא כגון יחושע כ"ד קאפמולי שופטים כ"א וכן כלם הנדול לפי נדלו וחקמן לפי קמנו. וצריך שחזק עור כי הם חלקו ס' שמואל לב' חלקים וס' מלכים לב' חלקים, החלק השני משמואל מתחיל ויהי אחרי מות שאול, והספר השני ממלכים מתחיל ויפסע מואב ולכן בכל מקום שחמצא שמואל עם ב"ח למעלה ד"ל מן ויהי אחרי מות שאול והלאה וכן כשחמצא מלכים עם ב"ח למעלה ד"ל מן ויפסע מואב ולהלאה, וכן חלקו דברי הימים לב' ספרים הספר הראשון עד ויתחזק שלמה ומשם והלאה נקרא ספר שני ולכן בכל מקום כשחמצא ד"ה עם ב"ח למעלה ד"ל דברי הימים שני. והנה המשל על מה שכתבתי לעיל אכתוב ויכלו השמים (ראשית ב') בשרש כלה, האזינו השמים (דברים ל"ב) בשרש און, מוסדות השמים (שמואל ב') ב' בעקרה השמים (מלכים ב'), נפתחו השמים (כחזקאל א') ישמחו השמים (תלים צ"ו), ויעקו השמים (ד"ה ל"ב) ודומיהם, והנה כשאניע לשרש שם במחנה השמים אכתוב את כלם יחד בלי מראה מקום כגון ויכלו השמים, האזינו השמים, מוסדות השמים, בעקרה השמים, נפתחו השמים, ישמחו השמים, ויעקו השמים ודומיהם כל חד בשרש המלות שלפניהם ואקרא

nominal suffixes in the order of third person, second person, and first person, as well as the plural and feminine.

"Not to increase, however, the size of the book beyond what is necessary, I have taken care to give each noun and verb in one place only, and not to repeat it in two or three different places, as the author of the Concordance²⁶ has uselessly done. Hence, where two verbs occur in several places, joined together, as *לאכול ולשתות*, *to eat and to drink*, I cite all the instances under the root *אכל*, *to eat*, in the section comprising the Infinitive; and when I come to the root *שתה*, *to drink*, in the section containing the Infinitive, I state 'See the root *אכל*, *to eat*, under the Infinitive.' The same is the case with the combined words *לשמור ולעשות*, *to observe and to do*, I give all the passages under the root *שמר*, *to observe*, and state, under the root *עשה*, *to do*, 'See under the root *שמר*, *to observe*;' as well as with nouns joined to verbs, or with verbs joined to nouns, I always adduce them under the root of the verbs, and do not give them again under the root of the nouns, provided the Massoretic annotations do not necessitate their being given a second time under the root of the nouns.

"Before, however, I illustrate this by an example, you must notice that each book of the Hebrew Scriptures is divided into small sections, which the Christians call chapters. The same is the case with the Pentateuch, each book of which has been divided by the Massorites into sections. Thus, for instance, the book of Genesis, they divided into twelve sections, Exodus into eleven sections,

הנקבה, ודגה כדי שלא להרבות כמות הספר יותר מדי הסכמתי להיות נודד בכל עוז שלא לכתוב שם או פעל אחד רק במקום אחד ולא בשנים או בשלושה מקומות כמו שעשה בעל הספר הקונקורדנציה ללא תועלת ולכן הסכמתי כשיבאו שני פעלים הנמצאים בהרבה מקומות סמוכים יחד כמו *לאכול ולשתות* אכתוב את כלם בשרש *אכל* במתנה *לאכול* וכשאניע לשרש שתה במתנה *לשתות* אכתוב עיין בשרש *אכל* במתנה *לאכול*, וכן *לשמור ולעשות* אכתוב כלם בשרש *שמר* ובשרש *עשה* אכתוב עיין בשרש *שמר*, וכן השמות הסמוכים אל הפעלים או שהפעלים סמוכים אליהם אכתוב אותם חמיד בשרש הפעלים ולא אכתובם פעם אחת בשרש השמות אם לא חכרתי המסורת לכתוב אותם פעם שני בשרש השמות, ומרם אבאר זה לך במשל צריך שתדע כי כל ספר של העשרים והארבעה נחלק לפרשיות קטנות קראו להם הנוים קאפימולי וכן בוד' הומשי תורה כמו שחכמי המסורת חלקו כל ספר לפרשיות כגון ספר בראשית פרשיותיו י"ב ס' שמות פרשיותיו י"א וכן כלן, הנה הם חלקו ס' בראשית לני

²⁶ The author of the above-named first Hebrew Concordance is R. Isaac Nathan b. Kalonymos. He lived at Arignon, Montpellier, in the time of Peter de Luna, or the anti-pope Benedict XIII. R. Nathan devoted eight years of his life (1487-1445) to this Concordance, which was first printed by Bomberg, Venice, 1523. Comp. *Kitto's Cyclopaedia of Biblical Literature*, new ed. s. v. NATHAN.

tures in which אָכַל Kal pret. 3rd pers. sing. mas. occurs; then all of אָכַל Kal pret. 3rd pers. sing. mas. with the conjunct.; then all of אָכַל Kal pret. 2nd pers. sing. mas.; then all of אָכַל Kal pret. 2nd pers. sing. mas. with the conjunct.; and so the whole of the praeterite. Then, ii., The present participle, beginning with אוֹכֵל of which I say there are ten instances of plene, and give them all. I then state all the defectives, then follow all the instances of אָכַל and אֹכֵל, &c., &c. The same method I pursue with all the conjugations, that is, giving all the passages of the Niphal, and of all the other conjugations. Then, iii., I give the nouns, beginning with those instances of מִלֵּל which are *Milel*; then follow those with the formative prefix *Mem*, *ex. gr.* מִמְלֵךְ, which occurs four times with *Pattach* under the *Caph*, all the others having *Kametz*; then follow all the instances of the forms מִמְלֵכֶת, מִמְלֵכָה and in this manner all the words which are alike in spelling and pronunciation are put together, and the whole of such a class is called a camp or rubric. And if there happens to be any word with Massoretic annotations, I divide the camp into two camps, as I have remarked above under the rubric אוֹכֵל, where I put the ten instances of plene as one class, and the defectives into another, thus making two camps. You are moreover to observe that I give after every class the verbs with the suffixes of the same rubric. Thus, for instance, after the verb אָכַל I give all the instances in which it occurs with the suffix, as אָכְלוּ Kal pret. 3rd pers. sing. mas., with suff. 3rd pers. sing. mas., אֹכְלִי pret. 3rd pers. sing. mas., suff. 1st. pers. sing.; so also אֹכְלֶם, and after every rubric. The same is the case with nouns; after אָכַל I give all the instances of it with the pronominal suffixes, as אֹכְלִי, אֹכְלֶךָ, and so all the ten pro-

ואכלת, וכן כל העבר ואח"כ אֹכְלִי בבנינו ואֹכְלִי אוֹכֵל י' מלאים ואביא את כלם ואח"כ אביא כל החסדים, ואח"כ ואכל ואח"כ באכל ואח"כ האכל וכן כלם וכן כל הבנין, ואֹכְלִי בבנין נפעל נאכל וכל מה שנמצא ממנו בבנין נפעל וכן בשאר הבנינים אכתוב כל מה שנמצא ממנו, ואח"כ אֹכְלִי בשמות ואֹכְלִי אכל אותם שחם מלעיל ואח"כ בתוספת מ"ם חסמית, מאכל ד' פתחין וחשאר קמוצין ואח"כ משקל אחד מאכלת ואח"כ משקל אחד מאכלת ובוה האופן יחיו כל המלות השוות במכתב ובמבטא מקובצים יחד ואקרא לכל קבוץ מלות כאלה מצנה אחת, ואם יודעה במצנה אחת איזה דבר של מסורת אחץ את המצנה הדיא לשתי מצנות כמו שכתבתי לעיל במצנה אוֹכֵל י' ומלאים הרי מצנה אחת והחסדים יחיו למצנה אחרת הרי ב' מצנות, ועוד חרע כי אחד כל מצנה ומצנה אכתוב חכניים הנמצאים במלות של המצנה הדיא, והמשל אחד מצנה אכל אכתוב כל כנוייו כמו הראשון אכלו, אכלני חרב וכן וכאלם, וכן אחד כל מצנה וכן בשמות אחד מצנה אכל אכתוב כינוייו את כל אכלם, לא תתן את אכלך, וכן כל עשרה חכניים על הכרד נסתר נוכח מדבר בעדו וכן הרבים וכן

the verbs, nouns, and expressions which are to be found from this root in all the Hebrew Scriptures, and arrange them according to the order of the seven conjugations as classified in the paradigm of the grammar. Thus, for instance, I first give the *Kal*, then *Niphal*, then *Piel*, *Pual*, *Hiphil*, *Hophal*, and *Hithpaal*, having already proved in the *Book Bachur* that the quadriliteral conjugation has no real existence. I have then divided each conjugation into its six tenses, viz., Præterite, Participle present, Past participle, Infinitive, Imperative, and Future.

“Having enumerated all the conjugations in this manner, I give the nouns which occur from this root. I give first nouns-adjective, which are again subdivided according to their order; that is, the singular masculine is separate, the plural masculine, the singular and plural feminine, as well as each construct and absolute state, are given separately. I also give separately each word which begins with one of the seven servile letters (מִשֵּׁה וּכִלֵּב), always giving first the *Vav*, which is the most frequent prefix, and then stating those with prefix *Beth*, and the rest in their alphabetical order. The same plan I pursue with the other nouns, always giving first those which have no formative additions from the letters הֵאֱמַנְתִּי, as well as with the sundry proper names, *ex. gr.* names of men, countries, cities, deserts, pools, rivers, and seas. Of these I only adduce those which are found in the *Massorah*, and they are very numerous. Last of all follow the conjunctions. Of these, too, I only give those which occur in the *Massorah*, and which are very numerous.

“Now let that which I have written on the root אָכַל serve as an illustration. I have put together—i., All the passages of the Scrip-

בשרש הוא בכל עשרים וארבעה ספרים, ואסדרם על סדר שבעה הבנינים כמו שהם מסודרים בלוח הדרקוק. דהיינו אתחיל בבנין חקל ואח כ נפעל ופעל הדרגוש ופעל והפעיל והפעל והתפעל, וכבר היכחתי בספר הבחור כי חבנין המרובע במל מעיקרו ואין בו ממש, ואחלק כל בנין לשש פעולותיו, דהיינו עבר ובינוני ופעול ומקור וציווי ועתיד, ואחד שחלשתי כל חבנינים בזה האופן אתחיל בשמות הנמצאים באותו הדרש, ובראשונה יסעו שמות התארים ואחלקם ג' כ לפי הסדר דהיינו היחידים לבר והדבים לבר וכן היחידות והדבות, והמורכבים של כל אחד לבר והסמכים לבר ועם שבע אותיות המשמשות בראשם כימנם מִשֵּׁה וּכִלֵּב, ואתחיל תמיד באות הו"ו כי היא חשמש יותר מכולן, ואח"כ אסדר אותם שעם ב"ת השמוש והשאר אסדר לפי סדר הא"לף ב"ת וכן אעשה בשאר מיני השמות, ובתחלה אשים אותם שהם בלי תוספת אותיות האמצע"ת, ואף שמות העצמים הפרטים כמו שמות בני אדם ושמות איצות ועיירות ומדברות ונחרות ואנשים וימים, אמנם לא אביא מהם רק שנמצא ומהם במסורת והם רבים מאד, ואחרונה יסעו מלות המעם וגם מהם אקח כל מה שנמצא ומהם במסורת וגם הם רבו למעלה ראש, והמשל מכל מה שאסדתי מן שרש אכל אכתוב כל אכל הנמצאים בכל כ"ד ספרים יחד ואח"כ כל ואכל ואח"כ כל אכלת ואח"כ כל

and magnify the book, but its labour will praise it in the gates; and I trust to God that every scholar like you, who reads it, and sees its excellence and usefulness, will be delighted with it, find in it what he wants, praise it, and put it as a crown on his head. Now you, my lord, will be praised in the mouths of all far more than the book and I. To you the highest praise is due, for the virtues which you have displayed in the faithful discharge of your duty, both towards God and man. Every one who sees you reveres you, and every one who hears of you speaks highly of you. Happy the sovereigns who have such learned and wise ambassadors and ministers as you are, and happy the learned and wise who have such masters and princes as you have," &c., &c.

As to the plan, contents, and design of this Massoretic Concordance, these will be gathered from the following translation of the Introduction²⁵ to it:—

"Thus says Elias Levita. Having determined to compile this great and stupendous work, to put down therein some of the Massoretic annotations wherever required, and to arrange it grammatically, I must acquaint you with what I have done in this my book, and also explain to you the method which I followed, the good hand of the Lord helping me. Notice, in the first place, that this book is arranged according to the order of '*The Book of Roots*,' by David Kimchi of blessed memory; but with this difference, that whilst he only adduces under every root one or two examples of each conjugation and tense, or two examples of each of the different nouns, I give under every root all

בשמים מעשר. ואקח לאל שכל חכם לב כמך דיום אשר יקרא בו ויראה את סודו ותועלתו יתענג בו ומצא מרתו למשור ושבחנו. וכבר לראשו יעבדנו. ואחרי ארזני חסובת בסי כל יותר מהספר וממני כי לך מה להודות באשר נרדע ונכתה זה שנתים בקרב הארץ ובמקום הזה אשר עמדת פה שליח שלוח ומאת ארזניך המלך הגדול מלך צפת יר'ה אל יקר חפצת גדולת השחרה יר'ה אשר בורני' סיא. ועשרי המבד הדישר בעני אלהים ואדם כל הדימים. וכל עין ראתה אותך תעיד ואמן שמעתי והאשריך. ואשרי למלכים אם היו להם משוחים ושרים חכמים ונבונים כמך. ואשרי לחכמים ונבונים. אם היו להם ארזנים המפורנים כמך. ובה הגני אקד ואשתחזה לארזני אפים ארצה. ועשר תליך אלקך. ואחיה עבד נרצע לאתנך. תמיד מוכן לשירותך. ואשרי לאל בשר הצלחך. והבהמת בראשך. כרצון נמשך ובקשתך ובקשת שו'ת אחד מעבדי ארזני הקשנים. רך בחכמה ואב בשנים.

אלהיה דהוי אשכנזי.

²⁵ אמר אליהו הלוי אחרי אשר הסכניתי לחבר את הספר הזה חבר גדול והפלא ולשים בו קצת ענינים מדברי המסורת במקום הצורך ולסדרהו על פי הדקדוק אודיע נא אתכם את אשר אני עושה לספרי זה, ואורה אתכם את הדרך אשר אלך בה כדי ה' תשובה עלי. ראשונה דעו נא לכם כי הספר הזה יהי' מכוון על סדר ס' חשדשים של חר'דק ו'ל, אבל הוא לא הביא בכל שרש רק ב' או ג' פסוקים מכל בנין ופעולה או ב' מכל מין ממני השמות הנמצאים בשרש שהוא אמנם אני אביא בכל שרש כל הפעלים והשמות והמלות אשר נמצאו

and you, my lord, are among the wise like the sun among the stars. You know, my lord, that we one day happened to converse about this work, and that you asked me to show you the disordered portion of it which was still left to me. When you read it you were pleased to think highly of it, and of the advantage which it would be to those who study the Hebrew language. You urged me with all your might to undertake the labour of completing it, and you promised to pay the expenses of the amanuensis, punctuators, and all the rest of them, to bring it to completion, and did it. All this devolved upon you. Thus was I encouraged to undertake this great labour, as well as great honour. I rested neither day nor night till, by the help of God, and by the munificence of you, my lord, I have been permitted to complete it.

"Now, since it is the general custom of the country for everyone who has written a book to dedicate it to one of the great princes of the earth, it is my bounden duty to inscribe this work to no one else but to you. I am, however, far from doing this simply because of the highly exalted position which you occupy, but because of your liberal hand and generous heart, since you, my lord, are the cause of my having completed it, and it is through you that we hope soon to see it printed, published, and fill the earth with its glory. Accept therefore, my lord, this work with the same benign countenance which you have always shown to me; not as if it were mine, sent as a present from me to you, but as from a servant who has laboured for his master, and whose earnings are the earnings of the master. When you read it, you will gather therein some of the fruits of your generosity, and of the silver and gold you have spent on it, which exceeds all the labour and trouble I have spent on it. I cannot sufficiently commend, extol,

דורי אדוני בין החכמים. כמו השמש בין הכוכבים. והנה ידעת אדוני כי יום אחד נפל בינינו הדבור, דברנו מזה הדבור. ובקשת ממני אדוני להראותך הקונטרסים הנשברים, אשר בירי נשארם, ובקראך נ. וכתר רב פזנו והועלתו המגיע ממנו לתלמידי הלשון הזה ובקשת ממנו בכל עת שאקבל על הפזורה להשלימו. והנפשות וקיימת לתת שכר הסופרים והנקנים וכל אשר יצא עלי לחזק את דבריך ולגדור את פיריך עליך היו מלכה. ובכן התעוררתי ונכנסתי בפזורה הגדול ועל הכבר הזה וביום וגבלה לא שכב לי עי' כי וכיתי להשלימו בשורת ה' ובעזרת נדבת יד אדוני הטובה עלי. והנה בהיות ההמנוג המנוג בארץ שכל מי שחיבר ספר חדש להדפיסו וליחשו לשם אחד מהסופרים הגדולים אשר בארץ המה, היה כן העל החכם ליהם את הספר הזה כי אם אליך השיר. ואללה לי מעשות כדבר הזה לא בלבד בעבור כבוד מעלתך וקר תפארת גדולתך כי רבה היא. כי גם בעבור נדבת ידך ורצון לבקך כאשר אדוני היית סבה להשלימו ולהקימו על רגלי ועל ידך טובה לנו במדה לאאור ולחזקתו, ותבוא כל הארץ כבודו. על כן תקבל נא אדוני את הספר הזה בסבר פנים יפות כמו שתוראת לי חביד. ולא סאלו הוא שלי ודוחן שלוח לך ממני. כי אם כעבד המשוועד לרבו. וכל מה שקימה עבד קימה רבו. ובקראך בן חלקם קצת פרי נדבתך אשר התגדנבה ובספקך ודבקך אשר הרצאת על ככה. והוא שקול כנגד כל הפזורה והעטל אשר אנכי שרדתי ועבדתי יותר. והנה לא אוכל לשבח ולהלל ולשאר את מלאכת הספר הזה כראוי לי אך לאלהו

Concordance. With such princely aid, Levita could devote himself more than ever to his darling work; and after labouring over it more than twenty years, and getting all the help he could obtain in the investigation of MSS., collating, copying, &c., &c., he completed his gigantic "*Book of Remembrance*," as he called it, in 1586, and dedicated it to his friend and liberal patron, George de Selve, Bishop of Lavour. As this important work has never been printed, and moreover as its history and De Selve's connection with it can only be seen from Levita's most simple and most beautiful Hebrew Dedication, we subjoin the following translation of it:²⁴

"To his most exalted Eminence, my lord, George de Selve, Bishop of Lavour, peace be multiplied! It is now some years since I began a work which appeared to me important and very useful to those who study the structure of the sacred language. The devastation of Rome, however, which took place shortly after it, was the cause of my not finishing it at that time and leaving it incomplete. And even the incomplete part was taken from me, and became a prey of spoil; it was torn and shattered so that nothing but a small portion was left to me, which I brought with me here to Venice, and I gave up all thought of finishing the work any more. But God, who willed that I should complete it, and that the book should be published, stirred up your spirit, and put it into your heart, to study the sacred language under me, which you learned from me with great ease and in a very short time; so that you are famed for your knowledge of the three classical languages—the sacred Hebrew, the rich Greek, and the elegant Latin tongues; you have now acquired all accomplishments,

²⁴ The only portions of this gigantic work which have been published are the Dedication and the Introduction. These the learned Frensdorff printed in Frankel's *Monatschrift für Geschichte und Wissenschaft des Judenthums*, vol. xii., pp. 96-108; Breslau, 1863. Our translation is made from the Hebrew text, which, with a few manifest errors, we also reprint below, as the periodical in which they are published is not possessed by every reader who might wish to be acquainted with Levita's text.

אל רום מעלה השיר המאשר ארזי וזרזו דסאל'ווא הנמך דלאב'ור שלום רב ברוח כי בשנים שעבר התולמי במלאכה אותה הנראה בעיני היתה פזובה ומעלה מאד לכל הנאים למד ולזכין דרכי לשון הקודש הזה אכן החורבן של רומי הבא סמוך אחרי זאת היה סבה שלא השלמתה בעת ההיא שבתיה חסרה. ואין אחרו חלק הבלתי שלם לוקח מסכי והיה לשלל ולבזה מקורע ומשושמש ולא נשאר ביד רב מעט והבארתי עמי הנה בעיר ווינ'ס"א. ולא היתה מתושבתי להשלים הספר הזה עד. אכן ברצות ה' שהמלאכה הזאת תהיה נגמרת ושהספר הזה יבא לארצה העיר דא את רוח ארזי ושם בלבנו למדו עמי בלשון הקודש הזה ולמדו מסכי בקלה ובזמן קצר מאד. ויהי לך שם בשלושה. לשון עברי הקדושה. ולשון יון הרהה. ולשון לאמ'נו הצחה כדי שתהיה שלם בכל השלמיות.

translated into languages of the Christians, and are studied both by Jews and Christians, as their fame has travelled far and their excellence is known all over the world; they send forth an odour like precious ointment, on which account I congratulate myself. Now I speak the truth when I say that there is no author whom God has permitted to see in his lifetime, his works so much referred to and studied, and so many times reprinted as He has permitted me during my lifetime." This Eastern self-laudation is, according to the modern interpretation of some great and good men who have resorted to it in our days, simply giving the opinion of others about ourselves.

With such a world-wide reputation, Levita had no difficulty in finding occupation at Venice. Indeed Bomberg, who was the great centre of Hebrew literature in this city, knew Levita personally, and published a poem of his in the second edition of the Rabbinic Bible (1525), two years before his arrival at Venice. He therefore at once employed him as corrector of the Hebrew Press, and editor of sundry Hebrew works. As the first instalment of his labours in connection with Bomberg's printing office, is to be mentioned the new edition of David Kimchi's (1160-1235) Hebrew Lexicon, commonly called "*The Book of Roots*" (ספר השרשים), which, though corrected by Isaiah b. Eleazar Parnas, was revised by Levita, who also wrote a laudatory poem to it by way of Epilogue (1529). Besides revising the works published by Bomberg, he devoted all his spare time to the elucidation of the Massorah, which, as we have seen, he had already begun when at Rome. The means for supporting his family he chiefly derived from tuition, as the salary which he got from Bomberg must have been exceedingly small.

To the furtherance of Biblical literature, it happened that the erudite and liberally-minded George de Selve, afterwards bishop of Lavour, was then the French Ambassador of Francis I., at Venice. Though occupying a most distinguished position among the statesmen and scholars of the sixteenth century, he placed himself under the tuition of Levita, and made such marvellous progress in Hebrew, that he could express himself with the same facility in it as in Latin and Greek, which constituted the three literary languages of the day. The intimacy which arose between the distinguished pupil and the renowned teacher was the means both of enriching Biblical literature and of promoting the study thereof in France, for De Selve most generously put him in a position to complete his stupendous Massoretic

with the desire to undertake this work, and I actually finished one part. But the evil days came, and the city was captured, when this portion was either destroyed or taken away, since no one knows what has become of it."

Deprived of his MSS., despoiled of his property, driven from his peaceful studies and from an influential circle of literary friends at Rome, Levita betook himself to Venice in a most destitute and deplorable condition, in 1527. Venice was then the chief seat of Hebrew learning, and had the chief printing establishment for Hebrew books. Here Daniel Bomberg, of Antwerp, established his celebrated printing office in 1516, which created a new epoch in Jewish typography. Within the ten years which intervened between its establishment and the arrival of Levita at Venice (1516-1527), the indefatigable and enterprising Bomberg had already issued from his press the first two editions of the celebrated Rabbinic Bible, the one edited by Felix Pratensis (1516-17), a converted Jew, and the other by Jacob b. Chajim (1524-25), who also embraced christianity; two beautiful editions of the Hebrew Scriptures without the Rabbinic commentaries (1518, 1521); the first complete edition of the Babylon Talmud, which is the model of all succeeding editions; the *editio princeps* of the Jerusalem Talmud (1528); the *editio princeps* of the first Hebrew concordance to the Scriptures, by Isaac Nathan b. Kalonymos (1528); the elaborate Hebrew grammar by De Balmes (1528); and a host of other very important Biblical and Rabbinic works. It was this honourable distinction which Venice obtained as the seat of Hebrew literature, which made Levita decide to make it his future abiding place.

Destitute and deplorable as his condition was on arriving with his wife and children at Venice in 1527, it was not as calamitous as his plight after the sacking of Padua in 1509, when he arrived at Rome. His four works on the grammar and structure of the Old Testament Hebrew, had now obtained for him a world-wide reputation. They had been reprinted, translated into Latin, circulated all over Europe, studied by the most distinguished scholars of Christendom, and were constantly appealed to as the highest authority. Levita himself in the truly Oriental manner, which was also the fashion among Occidental scholars at that time, naively recounts the glory of his own productions and success in the following words: "The four works of mine, owing to their wisdom and knowledge, have been published several times,

nine years on a Concordance to the Massorah, and making considerable progress in the Aramaic Grammar, he was again driven from his peaceful studies at the sacking of Rome by the Imperialists under Charles V. (May 6, 1527), when the greater part of his MSS. and property were destroyed.

The plan which he adopted in compiling the Aramaic Grammar will best be gathered from his own words: "Since the time when the Chaldee Paraphrases were made," Levita says, in the Introduction to his Lexicon on the Targumim, "there has not been a wise and intelligent man in Israel who could make a Grammar to them, such as was made by Jehudah, who was the first Hebrew grammarian of blessed memory, and before whom there was no Grammar at all to the sacred language. Having found the twenty-four sacred books pointed, accented, and annotated by the Massorites, he set about to aid the Israelites, and to enlighten the eyes of the exiles in the grammar thereof. After him came R. Jonah, after him R. Saadia Gaon of blessed memory,²⁸ and after them again grammarians without number. But there was no one engaged in the grammatical study of the Targum to correct its blunders; every one turned his back to it. Hence came to pass the general confusion. I, therefore, submitted that there is a proper way for making a Grammar to the language of the Targum; that the Targum of Daniel and Ezra should be made the basis, and the conjugations should be founded upon it alone, and not upon the Targumim generally; and that the rules of grammar should be deduced therefrom, though they may not all be obtained from such scanty materials. Now, when I was at Rome, my heart was filled

²⁸ The above piece of literary history fully illustrates our remark on page 1 about the ignorance which prevails respecting even the dates of the most distinguished Jewish literati. Even Levita, with all his learning, describes Jehudah Chajug as the oldest, Jonah Ibn Ganach as the next in age, and Saadia as the third in chronological order. Whereas Saadia was born A.D. 892, Ibn Ganach about 995, and Jehudah Chajug about 1020-1040. For notices of the lives and works of these eminent Hebraists we must refer to Kitto's *Cyclopædia of Biblical Literature*, new ed., and only add here, as supplementary to the article JEHUDAH CHAJUG in the Cyclopædia, that he also wrote a Commentary on the Song of Songs, which is referred to Ibn Aknin, as will be seen under the article IBN AKNIN in the Cyclopædia. He has, moreover, written Commentaries on the *Pentateuch* (quoted by Ibn Ezra on Gen. xli. 48; Exod vii. 5; x. 8; xxi. 8; Numb. x. 36; xxiii. 18; Deut. xxix. 29): on *Isaiah* (quoted by Ibn Ezra on Is. xiv. 20, xxvi. 20, xlix. 8, lxi. 10): on *Habbakuk* (quoted by Ibn Ezra on Habak. ii. 19, iii. 2): on the *Psalms* (quoted by Ibn Ezra on Ps. lviii. 14, lxxiv. 7, cii. 28, cxxvii. 2, cl. 6): on *Job* (quoted by Ibn Ezra on Job xxxviii. 5): on *Ruth* (comp. Ibn Ezra on Ruth i. 20): and on *Ecclesiastes* (comp. Ibn Ezra on Eccl. ix. 12, xii. 5).

and Table of Contents, discusses, in thirteen chapters, written in prose, the different parts of speech, and hence is called "*The Section on the Different Kinds of Words*" (פרק המינים). The third section, which is preceded by an Introduction only, treats on the numbers and genders of the several parts of speech, seeing that some of them only occur as masculine, some only as feminine, some only in the singular, some only in the plural, some only in the singular and plural feminine, some only in the singular and plural masculine, and some as common genders. These words are here classified according to rules; hence it is styled "*The Section of Rules*" (פרק המדות). The fourth section treats on the seven servile letters (מסיה וכל"ב), and hence is denominated "*the Section on the Serviles*" (פרק השמושים). The four dissertations were first published at Pesaro (1520), under the general title "*the Sections of Elijah*" (פרקי אליהו). They also soon found their way into Germany, where they were re-published, with a Latin translation by Münster, Basle, 1527.

The four grammatical treatises which he composed at Rome, and his residence for thirteen years at the palace of Cardinal Egidio, where he constantly came into contact with the chief literary men of the day, extended Levita's fame over Europe, and he was appealed to from far and wide for his opinion on matters of Hebrew literature. No allurements of society, however—no worldly pleasures or gain—could tempt him from his work. Whilst in the house of his friend the Cardinal, he not only devoted his time to the instruction of his eminent pupil, and writing the valuable grammatical treatises, but took lessons from Egidio in Greek, and made such rapid progress, that he could read with fluency the Septuagint and the Greek classics.

There can be but little doubt that Levita's writings were intimately connected with the studies of his most distinguished and accomplished pupils. Their rapid progress in Hebrew, their desire to master those portions of the Scriptures which are written in Chaldee, as well as to read the paraphrases, and their diving into Kabbalistic works, necessarily involved more extensive instruction, both in the higher branches of Biblical literature and in the special dialects in which the important documents of the esoteric doctrine are written. Hence it is that we now find him (1520) most industriously engaged upon two particular works: one a most gigantic work on the Mas-sorah, to which we shall have to recur when we arrive at the period of its completion; and the other an Aramaic Grammar. After labouring

will be best seen from his own description of the plan of the work : "As my design in this treatise," he says in the Introduction, "is to explain those words only which are anomalous in their grammatical structure, and since the principal grammarians advance different opinions about them, I have stated all their various opinions, and sometimes also contributed my share, according to my limited understanding." This work, too, was translated into Latin by Münster, and published at Basle, 1525. It had such a wide circulation among Christian students, and especially among the early Reformers, that it was reprinted in the Latin version, Basle, 1536, and underwent several editions in the original Hebrew.

His desire to explain every intricacy and anomaly in the Hebrew language, and yet the fear lest hampering his Grammar with too many digressions might preclude it from becoming a manual for the people at large, produced in him the conviction that those points which required lengthy and elaborate explanations would be more acceptable if appended to the book in the form of Dissertations. He therefore promised, in sundry parts of the *Bachur*, to discuss these subjects at the end of the Grammar. But, as is often the case, when he had finished the book, he found that untoward circumstances rendered it impossible for him to compile the promised Appendices, and had to publish it without them. This he tells us is the reason why he was obliged to publish the dissertations separately. As soon as he had carried through the press his "*Treatise on the Compounds*," he betook himself to the work of these dissertations, and succeeded in publishing them two years after the appearance of the preceding treatise (1520). As the Grammar was the centre around which the sundry treatises clustered, he constituted it the model after which he formed these dissertations. Hence, like the Grammar, he divided them into four parts, consisting respectively of thirteen sections, according to the thirteen articles of the Jewish creed, whilst the sum total of the sections, namely, fifty-two, like that of the Grammar, represents the numerical value of the author's name (אליהו). The first section, or dissertation, which is preceded by a separate Introduction and Table of Contents, discusses, in thirteen stanzas or poems, the laws of the letters, the vowel points, and the accents ; and in consequence of its being written in separate poems or stanzas it is denominated "*The Poetical Section or Dissertation*" (פרק שירה). The second section, which is also preceded by a separate Introduction

Hebrew verbs; the second the changes in the vowel-points of the different conjugations; the third the regular nouns; and the fourth the irregular nouns. The simple and beautiful Hebrew in which it is written, as well as the clearness and perspicuity with which it sets forth the structure of the sacred language, at once made the treatise a universal favourite with Hebrew students, both Jewish and Gentile. Not even the very elaborate and masterly Grammar of Abraham de Balmes, which was published five years later (1528), could supersede it. The *Bathur* was the Gesenius of the time, whilst the *Mikne Abraham* (מקנה אברהם), which is the name of De Balmes' Grammar, was the Ewald among Hebrew students. Münster published it, with a Latin translation, for the use of Christians in Germany and elsewhere (1525). The revision of it will be discussed when we arrive at that part of Levita's life when he engaged in it.

In the same year in which Levita carried through the press in Rome (1518) his excellent Grammar, he also published "*Tables of Paradigms*," (לוח בדקדוק הפעלים והבנינים), exhibiting in an elementary form the Hebrew conjugations. The design of these Paradigms, which he compiled from two different sections of the *Bachur*,²² is to give to the tyro some notion of Hebrew Grammar. These Paradigms are of such extreme rarity, that no Hebrew copy of them has as yet been discovered, and they are only known from Münster's translation. He moreover completed and printed a treatise on the Irregular Words in the Bible, the discussion of which he designedly excluded from his Grammar. This dissertation is entitled "*The Book on Compounds*" (ספר ההרכבה), because it treats on words composed of different words and conjugations. It consists of two hundred and twelve articles, answering to the numerical value of Levita's surname בחור *Bachur*; so that the two numbers together, viz., of the sections in the grammar, and of the articles in this treatise, represent the complete name אליהו בחור *Elijahu Bachur*. The 216 words in this dissertation are not arranged according to their roots, because there is a great difference of opinion among grammarians and lexicographers respecting the etymology of some of them, but they are put down in alphabetical order. The manner in which he treated them

²² אני אליהו חורזי הלוח הזה לתת לנוש דעם בדקדוק - ויסתף לקח משני הסמכונים משוונים של ספר הבחור. Comp. Steinschneider, *Catalogus Libr. Hebr. in Bibliotheca Bodleiana*, col. 2012, &c., and by the same Author, *Bibliographisches Handbuch*, p. 81, No. 1162.

help in such an undertaking, which must have been repugnant to his Jewish feelings.

The intimacy of Levita with Egidio, however, was the means of producing works of far greater importance, and of more permanent utility to Biblical literature, than the *De Arcanis Catholicae Veritatis* of Galatinus. The very year in which this assault on the Jews and Judaism appeared, Levita published his grammar (1518), entitled, *The Book Bachur* (ספר הבחור). This grammar he wrote at the suggestion, and for the use, of Cardinal Egidio, to whom he dedicated it, as may be seen from the following words in the Introduction to the work in question: "In the year 5277 A.M. [= 1517 A.D.] the Lord stirred up the spirit of a wise man, conversant with all sciences, and of high dignity, Cardinal Egidio—may his glory be exalted! He was anxious to find out the excellent words and the beautiful writing in the books of our sacred language. For this reason he called on me, his servant, Elijahu Levita, the German, the least of the grammarians, and said to me, What art thou doing, Elijahu? Arise now, and make a book which shall pleasantly set forth the grammar of the Hebrew language, since all the Hebrew grammars which I have seen do not satisfy me, nor do they quench my desire for grammar; as some of them are too lengthy, multiplying useless rules, and some are too short in stating what is necessary. Gird up thy loins, therefore, like a man, and adopt the medium between the two extremes, propound the science of grammar in rules not hitherto laid down, but necessary to be exhibited; make them into a book for the benefit of the multitude, so that it may be an ensign for the people, whereunto the Gentiles shall come, and find rest for their souls. When I heard his encouraging words, I at once determined to accede to his request, and compiled this little work on grammar."

Levita, as we have seen, called this grammar *Bachur* (בחור), for three reasons, which are based upon the threefold meaning of the expression, as well as upon the design of the work. As the word *בחור* denotes both *youth* and *excellent*, and is also his surname, he called it by this name, because, he naïvely tells us, it is designed for the young, it is excellent, and it is his proper name. The treatise is divided into four parts, each one of which is subdivided into thirteen sections, answering to the Thirteen Articles of the Jewish Creed, whilst the total number of all sections, being fifty-two, represents the numerical value of the name אליהו. The first part discusses the nature of the

afterwards cardinal, who was engaged in studying Hebrew, and of course the esoteric doctrine. He therefore determined to call upon him.

The first interview between the eminent Christian scholar and the famous Hebrew grammarian is thus described by the latter. "When I heard of his fame, I waited upon him at his palace. On seeing me he enquired after my business; and when I told him that I am the grammarian from Germany, and that I devote my whole life to the study of Hebrew philology and the Scriptures, . . . he at once rose from his seat, came towards me, and embraced me, saying, 'Are you forsooth Elijah, whose fame has travelled over countries, and whose books are circulated everywhere? Blessed be the Lord of the Universe for bringing you here, and for our meeting. You must now remain with me; you shall be my teacher, and I will be a father to you. I will maintain you and your family,' " &c.²⁰

Such a cordial reception could not fail in its effect, and Levita at once accepted the offer of the generous Egidio. As Egidio's chief object in learning Hebrew was to be able to fathom the mysteries of the Kabbalah, Levita had not only to instruct his pupil in the sacred tongue, but to aid him in his endeavours to acquire a knowledge of the esoteric doctrine. Hence we find that as early as 1516—that is before Egidio was elevated to the dignity of Cardinal—Levita copied for him three Kabbalistic works, viz., i. *A Commentary on the Book Jetzira* (פירוש ספר יצירה); ii. *The Mystery of the Angel Raziel* (סוד רזיאל); and iii. *The Book on the Wisdom of the Soul* (ספר חכמת הנפש). It is also supposed that Levita supplied at this time the passages from the Sohar to the work entitled, "*On the Mysteries of the Catholic Truth*," by Petrus Galatinus, which was finished in September, 1516, and published in 1518, since its Gentile authors could not possibly, without the aid of a Jew, have dived into the Sohar. We do not, however, lay much stress on this, though the supposition proceeds from no less an authority than the celebrated historian, Dr. Graetz.²¹ We have seen that there were plenty of converted Jews, Kabbalists, to aid Galatinus in a work, the express design of which was to convince the Jews of the truth of the Catholic religion, without being obliged to appeal to Levita for

²⁰ See below, in the Second Introduction, where the whole of the interview is narrated.

²¹ *Geschichte der Juden*, ix. 99.

studying Hebrew to translate the Scriptures; and was translated into Latin by Sebastian Münster (Basle, 1581; *ibid*, 1586). We shall have to recur to this production when we come to the period of Levita's life when he thought it his duty to claim the paternity of the annotations.

The dry studies of grammar and philology did not deprive him of his humour, for, three years after the publication of the annotations to M. Kimchi's work, Levita amused himself by writing, in German, a fiction, entitled *Baba-Buch* (בבא בוך), purporting to be a history of the Prince of Baba. It was evidently intended to be a song, since he remarks in the rhythmical Preface—"Aber der ניגון (= Melody) der darauf wird gehen, Den kenn ich nit geben zu verstehen, Denn einer kennt musiga oder (מולפה). So wollt ich ihm wohl haben geholfen, Aber ich sing' es mit einem welschen Gesang, Kann er drauf machen ein bessern so hab er Dank." That he composed it in 1507, he most distinctly declares at the end of the book in the following words—"Damit hat das Buch ein Enden. Doch will ich nennen vor . . . Elia Bachur nennt er sich zwar, Ein ganz Jahr hat er drüber verschrieben, Und hat es gemacht das selbig Jar, Das man zählt 267 [=1507], Er hot [lot = lost?] es aus in Nisan und hob es an in Ijjar . . . soll uns führen ken Jerusalem hinein, Oder irgend ein Dörfel daneben חסלה אסטוריא של בבא דאנטווא. Here endeth the history of Baba de Antona." This book was first printed in 1508.¹⁹

But Levita was not destined long to enjoy his peaceful studies and innocent recreations. Five years after the outbreak of the epidemic, and only twelve months after the publication of this fiction, the army of the league of Cambray took Padua (1509) and sacked it, when Levita lost every thing he possessed, and in a most destitute condition had to leave the place in which he had successfully taught for some years, and where he was held in high estimation, to seek a livelihood in the wide wide world. As the Kabbalah was a classical study at Rome, where the popes and cardinals looked upon it as an important auxiliary to Christianity, Hebrew teachers were in great requisition in the Eternal City. Knowing this, Levita at once betook himself to the capital. It was here that he heard of the scholarly and liberal minded Egidio de Viterbo, general of the Augustine order, and

¹⁹ The above extract is made from Steinschneider's *Catalogus Libr. Hebr. in Bibliotheca Bodleiana*, col. 985, where an account is also given of the different editions of the Fiction in question, and the errors of biographers are corrected.

We have already seen that, up to his thirty-sixth year (1504), Levita delivered lectures on Hebrew grammar in the great Jewish academy at Padua to a large number of Jewish students, who came to be taught by him from far and wide. As the text-book for these lectures he took R. Moses Kimchi's Outlines of Hebrew Grammar, entitled "Journey on the Paths of Knowledge,"¹⁸ which most probably commended itself to him because of its conciseness, and because its author was the first who employed therein, as a paradigm of the regular verbs, the word *קָטַל*, instead of the less appropriate verb *media gutturalis* *עָל*, which, in imitation of the Arabic grammarians, had been used in all other grammars. Though Moses Kimchi flourished about 1160–1170, and must have written this short grammar three hundred and fifty years before it was annotated by Levita, yet the manual was still in MS., and the copy which Levita used as the basis for his lectures must have been made by himself. His explanations were so acceptable, that he was requested by his pupils to publish them, together with the text book (1504).

Unhappily, however, the plague broke out at Padua, and as Christians usually believed that the Jews were the cause of every epidemic and calamity, the Jewish quarter was blocked up, and the entrance to the street in which Levita resided was closed. When thus shut up in the house, his amanuensis escaped with the MS. to Pesaro, where he had the work printed without Levita's name, but with an Introduction by Benjamin of Rome, who was, consequently, taken by every body to be the author of the Commentaries to M. Kimchi's Grammar. The plagiarist also interpolated the annotations with excerpts from another work, and in this form Levita's maiden production was most incorrectly printed in another name at Pesaro (1508). In this mutilated form, and under the surreptitious name, M. Kimchi's "*Journey on the Paths of Knowledge*," with Levita's Commentary, became the manual for students of the Hebrew language, both among Jews and Christians. It was speedily reprinted several times at Pesaro (1509–18, 1518–1519); it made its way to Germany and France, where it was reprinted (Hagenau, 1519; Paris, 1520); and became the text book of the early Reformers, who were

¹⁸ The full Hebrew title of this concise Grammar is *מסד שו"ת קצ"ב מל"ח*, מסד שו"ת קצ"ב מל"ח, the initials of which yield the author's name, *משה קט"ב*. Sometimes it is simply called *דמיון* or *דמיון*. For an account of the life and writings of Kimchi, we must refer to Kitto's *Cyclopædia of Biblical Literature*, new ed. s. v. MOSES KIMCHI.

Bearded (1482), in the capacity of private secretary and privy councillor to this prince. From the eternal city he accompanied him to Florence, where he became acquainted with Mirandola, and caught the infection of the esoteric doctrine. The infection, however, proved innocuous for a little time, since, on his return to Germany (1484), he was appointed licentiate and assessor of the supreme court in Stutgard; and, as the Dominicans elected him proctor of their order in the whole of Germany, it precluded the possibility of his entering at once upon the study of Hebrew and Aramaic. But the disease fully developed itself when he returned from his second journey to Rome and Florence (1490), after having come into contact a second time with Mirandola, who told him of the wonderful mysteries concealed in the Kabbalah.

The great influence of Reuchlin soon spread the desire for studying Hebrew and the Kabbalah among Christians in Germany. Every one who had any claim to literary attainments was now in search of a Jewish teacher. Reuchlin put himself under the tuition of R. Jacob b. Jehiel Loanz, physician to Frederick III., and made such extraordinary progress, that, within four years of beginning to study Hebrew, he published his first Kabbalistic Treatise, entitled, "*Concerning the Wonderful Word*," which he dedicated to Dalberg, Bishop of Worms. It was this intense love for Hebrew and Hebrew literature which made Reuchlin espouse the cause of the Jews, and defend them and their writings against the misguided and malicious assaults of the fanatical Pfefferkorn on his former co-religionists, and which kindled the fire of the Reformation.

In Italy the Kabbalah and Hebrew were studied to a still greater extent. Here Abraham Saba, Jehudah b. Jacob Chajath, Joseph Shraga, Kana or Elkana, Jehudah Ibn Verga were the teachers of this theosophy among the Jews; whilst among the Christians the chief Jewish teachers were R. Jachanon Alleman, who initiated Mirandola into its mysteries, and Samuel Abravanel, in whose house Baruch of Benevent delivered lectures on the Kabbalah to most distinguished Christians. Baruch of Benevent also instructed Egidio de Viterbo (afterwards cardinal) in this esoteric doctrine, and translated the Sohar into Latin for him. It was this Egidio, as we shall see hereafter, who, in consequence of his being seized with the general desire to study the Kabbalah, was the means of calling forth Elias Levita, and of encouraging our author to write most of his works, thus constituting him the chief teacher of Hebrew among Christians.

declared by the celebrated scholastic metaphysician, Raymond Lully (1286-1315), to be a divine science, and a genuine revelation whose light is revealed to a rational soul, captivated the mind of John Pico della Mirandola (1463-1494). Mirandola, the marvellously gifted son of the sovereign of the small principality of Mirandola, in Italy, received his first lessons in Hebrew, as well as in Aristotelian Arabic philosophy, from Elias del Medigo, or Elias Cretensis, as he is sometimes called, who was born of Jewish parents in the same year as his distinguished pupil and faithful friend. But as Elias del Medigo was hostile to the Kabbalah, and could not, therefore, initiate Mirandola into its mysteries, the Count, who was the wonder of his days, had to put himself under the tuition of Jochanon Allemanno, a Rabbi from Constantinople, who had settled down in Italy, and who was very profound in this theosophy. With his marvellous retentive faculties, extraordinary intellectual powers, and almost boundless knowledge, Mirandola soon overcame the difficulties and unravelled the secrets of the Kabbalah. To his amazement, he found that there is more Christianity than Judaism in the Kabbalah. For, according to his showing, he discovered therein proofs of the doctrine of the Trinity, the Incarnation, the divinity of Christ, original sin, the expiation thereof by Christ, the heavenly Jerusalem, the fall of the angels, the order of the angels, purgatory, and hell-fire; in fact, the same Gospel which we find in St. Paul, Dionysius, St. Jerome, and St. Augustine.

As the result of his Kabbalistic studies, he published in 1486, when only twenty-four years of age, *nine hundred theses*, which were placarded in Rome, and among which was the following: "*No science yields greater proof of the divinity of Christ than magic and the Kabbalah.*" So delighted was Pope Sixtus IV. with the discovery, that he wished to have Kabbalistic writings translated into Latin, for the use of divinity students; and Mirandola, with the aid of his Jewish teacher, did not delay to gratify the wish of the supreme Pontiff.¹⁷

The Kabbalah and Hebrew, as well as Aramaic, the clue to this esoteric doctrine, now became the favourite studies, to the neglect of the classics. Popes, cardinals, princes, statesmen, warriors, high and low, old and young, were in search for Jewish teachers. Whilst this Kabbalistic epidemic was raging in Italy, Reuchlin (1455-1521), the reviver of literature in Germany, arrived at Rome with Eberhard the

¹⁷ For an account of the import and history of this esoteric doctrine, see *The Kabbalah*, &c., by Ginsburg, Longmans, 1865.

famous statesman, philosopher, theologian, and commentator, who wrote copious commentaries on nearly the whole of the Hebrew Scriptures; Messer Leon, or Jehudah b. Jechiel, as he is called in Hebrew (1480-1505), Rabbi and physician at Mantua, who wrote a very elaborate Hebrew Grammar, a masterly Treatise on Hebrew Rhetoric, after the manner of Aristotle, Cicero, and Quintilian, and a Treatise on Hebrew Logic, and who was called the Hebrew Cicero; the two Aramas, Isaac, the father (1480-1494), and Meier, the son (1470-1556), both of whom wrote extensive expositions of sundry books of the Scriptures; Abraham Saccuto (1450-1520), the famous historian and lexicographer; Saadia Ibn Danan (1450-1502), poet, lexicographer, and commentator; Abraham de Balmes (1450-1521), physician, philosopher, and grammarian; Jacob Mantino, a distinguished Hebraist and physician; Abraham Farissol (1451-1525), the famous cosmographer and commentator; Levi b. Chabib, Isaac b. Joseph Caro, Jacob Berab Obediah Seforno, Jacob b. Jechiel Loanz, Joseph Ibn Jachja, &c., &c., all of whom contributed materially to the diffusion of Biblical knowledge in its sundry departments. None of these Hebraists, however, who were the contemporaries of Elias Levita, and with many of whom he had personal intercourse, surpassed, or even equalled, our author in his successful efforts, either in mastering the grammatical structure of the Hebrew language, or in diffusing the knowledge of this sacred tongue among Jews, but more especially among Christians, than Levita. And it is not too much to say, that the revival of Hebrew learning and Biblical knowledge in Europe, towards the close of the fifteenth and the commencement of the sixteenth centuries, resulting in the Reformation, which was effected by the immortal Reuchlin, was the result of the tuition which this father of the Reformation received from Jacob b. Jechiel Loanz, physician to the Emperor Frederick III., Obadiah Seforno, and from Levita.

It was not, however, the wish to become more thoroughly acquainted with the import of the Scriptures which kindled the desire in Reuchlin, and in a number of other eminent Christians, to learn Hebrew, which made them seek the tuition of Loanz, Levita, Seforno, and a host of other Hebraists, and which was the means of calling forth the energies and works of Levita. The Kabbalah was the primary cause of the rage among the Christian literati of those days to study Shemitic languages. This esoteric doctrine, which was

ledge of Hebrew and Biblical literature. These soon began to spread the knowledge of the sacred language among Christians, by the aid of the newly invented art of printing. And as many of the Jewish converts were Kabbalists, they also initiated their Gentile disciples into its mysteries, and made almost as large a number of converts among Christians to this esoteric doctrine as Christianity had gained among the Jews.

Foremost in the ranks of Jewish converts who laboured in the department of Biblical literature were Alphonso de Alcala, Paul Coronel, and Alphonso de Zamora, who were employed in editing the celebrated Complutensian Polyglott, the sixth volume of which is almost entirely the work of Zamora. To these are to be added Felix Pratensis, the famous editor of the *editio princeps* of Bomberg's Rabbinic Bible, and Jacob b. Chajim, the editor of the second edition of Bomberg's Rabbinic Bible, who immortalised his name by his elaborate Introduction to this Bible, and by compiling and editing for the first time the critical apparatus of the Old Testament, called the Massorah. As propounders of the Kabbalah, among the Jewish converts, are to be mentioned Paul de Heredia, the author and translator of sundry Kabbalistic works, which he dedicated to Pope Innocent VIII.; Paul Ricio, professor at Pavia, physician to the Emperor Maximilian I., who translated a large portion of Joseph Gikatilla's Kabbalistic work, entitled "The Gates of Light," which he dedicated to Maximilian, and which Reuchlin used very largely; Vidal de Saragossa de Arragon, Davila, &c.¹⁶

The Jews themselves had a still greater phalanx of literary and scientific men who laboured in the departments of Biblical exegesis, the traditional law, the Kabbalah, philosophy, astronomy, &c. These literati supplied those Christians who impugned the infallible decisions of the Pope and his conclave respecting matters of doctrine, and who appealed to the Word of God as their sole guide, with the means of understanding the original language in which the greater part of the Bible is written. At the head of those who were thus enriching Biblical literature were Don Isaac b. Jehudah Abravanel (1487-1509), the

¹⁶ According to a statement by Abraham Farissol, in his MS. work entitled *the Shield of Abraham* (מגן אברהם), twelve distinguished converted Jews formed themselves into a literary society, and conjointly issued works to prove the truth of Christianity from the *Sohar* and other Kabbalistic writings. The passage from Farissol's MS. work, giving this account, has been printed by Graetz, *Geschichte der Juden*, ix. 195.

he heard of the edict issued (December 20, 1496) by Emanuel, King of Portugal, that all the Jews and Moors of his dominions should submit to Christian baptism, or quit the country by October next (1497) on pain of death. He, moreover, heard that the king, disappointed at so few Jews embracing Christianity, issued a secret command from Estremo Castle (February 4, 1497), forcibly to take all Jewish children of his dominion, both boys and girls, up to fourteen years of age, from their parents, and to baptise them on Easter Sunday; the heart-rending effects of which are described by an eye-witness to the scene in the following terms:—"I have seen," relates Bishop Ferdinando Couthin, of Algarve, who protested against this compulsory baptism, "how multitudes were dragged by the hair to the baptismal font, and how the afflicted fathers, with their veiled heads, and agonising cries, followed their children, and protested at the altar against this inhuman compulsory baptism. I have also seen other inexpressible barbarities which were heaped upon them."¹⁵ And when at last the period fixed for their departure had arrived, and about 20,000 Jews were again driven from their homes into the wide, wide world, to seek a resting-place, Levita again saw many of his wandering brethren, who filled his heart with their afflictions, more bitter than death. We shall hereafter see that it is necessary to bear these things in mind, in order to understand the charges against which Levita defends himself in the second introduction to this work.

These sufferings and repeated expulsions of the Jews, however, were overruled by Him who makes the wrath of man to praise Him, for the advancement of Hebrew literature, for the extension of Biblical knowledge, and for kindling the light of the Reformation, in which Elias Levita played an important part. Though the bulk of the Jewish population in Germany, 800,000 in Spain, and 20,000 in Portugal preferred to quit their homes and everything dear and near unto them; and though many of them submitted to the most cruel deaths rather than embrace the Christianity in the name of which these barbarities were perpetrated; yet an immense number of them, not having a martyr's courage, or being reluctant to lose their children, who were snatched from them, embraced the Christian faith. Many of these Neophytes secretly remained Jews, whilst others sincerely believed the religion which they were at first forced to embrace. Among them were men of most distinguished attainments and extraordinary know-

¹⁵ Graetz, *Geschichte der Juden*, viii., 390, &c. Leipzig, 1864.

you are obliged to walk about like beggars and in rags! All your days are gloomy, even your Sabbaths and festivals; strangers enjoy your possessions, and what use are treasures to a wealthy Jew? He only keeps them to his own misfortune, and they are all lost in one day. You call them yours; no! they are theirs. They invent lying accusations against you; they regard neither age nor knowledge. And when they give you a promise, though sealed with sixty seals, they break it. They always inflict upon you double punishment, the most cruel death, and plunder. They prohibit the instruction in our schools, disturb our prayers forbid the Jews to work on Christian festivals, or to carry on business. And now, O Israel! why sleepest thou? Arise, and quit this cursed land!"¹⁴

Such lessons of Christian persecution and Mahommedan protection did Levita learn when he was about fifteen years of age; and there can be but little doubt that it was in consequence of the terrible sufferings which the Jews had to endure in Germany, and Isaac Zarphati's thrilling summons to his brethren to quit this hot-bed of suffering, that Levita's family, and as many other Jews as could afford it, emigrated, and sought an asylum wherever it could be found. The fact that Levita had already acquired a very high reputation, and delivered lectures on Grammar, at Padua, in the thirty-sixth year of his age, shews that his family must have settled in this town some years before, to allow sufficient time for the acquisition of his learning and influence in a place which was then the chief seat of Jewish learning in Italy. His flight into Venetia, however, did not place him beyond the reach of the agonising cry of his suffering brethren. Whilst diligently engaged in the study of Grammar and the Massorah, at the age of twenty-four (1492), Levita heard of the harrowing scenes enacted in Spain, where the whole Jewish population, about 300,000 in number, were expelled,—a calamity which, in Jewish history, is only equalled in magnitude by the destruction of the Temple and the dispersion of the Israelites by Titus. Many of these broken-hearted wanderers who sought refuge in Italy, Levita must have seen. But the cup of bitterness was not yet full. In his twenty-eighth year,

¹⁴ This interesting Address to the Jews of Germany by Isaac Zarphati, which is to be found in the Imperial Library of Paris, (*ancien fonds* No. 291), has been published by Dr. Jellinek, in his work entitled *קונטרס גורן חורבן Contribution to the History of the Crusades*, p. 14, &c. Leipzig, 1854. For a thorough and most masterly critique on the Epistle, we must refer to Graetz, (*Geschichte der Juden*, viii., pp. 288 and 446, &c. Leipzig, 1864,) whose translation we have followed.

tion from their dominions (1477-1480) when he was about twelve years of age.

The awful sufferings which the Jews had to endure in Germany, from those whose Saviour was a Jew, and whose Apostles and Prophets were Jews, strangely contrasted with the kind treatment which they experienced in Turkey, from the infidels, the followers of the false prophet, and must have produced an extraordinary and indelible impression upon so shrewd a mind as that of Levita. When he was about fifteen years of age, Isaac Zarphati (1475-1485), one of the numerous Jews who fled from the fiery persecutions under the Cross to seek safety under the Crescent, addressed the following epistle to his brethren in Germany:—"I have been informed of the calamities, more bitter than death, which have befallen our brethren in Germany; of the tyrannical laws, the compulsory baptisms, and the banishments which take place daily. And if they fly from one place, greater misfortunes befall them in another place. I hear an impudent nation lifting up its raging voice against the faithful, and see its hand swinging over them. There are woes within and woes without; daily edicts and taskmasters to extort money. The spiritual guides and the monks, the false priests, rise up against the unhappy people, and say, 'We will persecute them to destruction, the name of Israel shall no more be remembered.' They imagine that their religion is in danger, because the Jews in Jerusalem may, peradventure, purchase the church of the sepulchre. For this reason, they have issued a decree that every Jew who is found on a Christian ship sailing for the East is to be thrown into the sea. How are the holy German community treated; how are their energies weakened! The Christians not only drive them from place to place, but lurk after their lives, brandish over them the sharpened sword, cast them into the flaming fire, into surging waters, or into stinking swamps. My brethren and teachers, friends and acquaintances, I, Isaac Zarphati, who come from France, was born in Germany, and there sat at the feet of masters, proclaim to you, that Turkey is a land in which nothing is wanted. If ye are willing, it will be well with you. You will be able safely to go from Turkey to the Holy Land. Is it not better to live among Mahommedans than among Christians? Here, we are allowed to dress in the finest materials; here, every one sits under his own fig-tree and vines; whilst in Christian countries, you are not even permitted to dress your children in red or blue without exposing them to be beaten red or blue. Hence

me, the son of a man who is called Asher Levi, a German, a man of valour and distinction," in the Epilogue to the book now edited with an English translation, the erudite Frensdorff ingeniously conjectures that R. Asher, Levita's father, was a military man, perhaps holding the office of a commissary in the German army, since the phrase *איש חיל* *men of valour* also denotes a military man, and the expression *אפרתי* is used in later Hebrew for *rank*. Frensdorff moreover submits that this will explain the origin of Levita's surname, Bachur, inasmuch as, the son of a military man, he could legitimately substitute for *איש חיל* *military man*, and *אפרתי* *officer*, the word *באור* in allusion to Exod. xiv. 7; Judg. x. 15; 1 Sam. xxiv. 8; Jerem. xlix. 19; &c., &c.¹²

From the day of his birth to his thirty-sixth year (1468–1504) we hear nothing either of him or his family. The state of the Jews in Germany was too deplorable to admit of any record being kept about the personal circumstances and doings of private individuals. Indeed, it may well be questioned whether, since the advent of Christ, the destruction of Jerusalem, and the dispersion of the Jews, there was a period in the history of the world pregnant with greater events for the Christian nations, and fraught with more terrible results for the Jewish people, than that in which Levita spent his youth. When he was two years of age, all his brethren were expelled from Mayence and the Rheingau by Adolph of Nassau (October 29, 1470), after being recognised Archbishop of electoral Mayence by the Pope, on the deposition of Diether of Isenburg, the rival Archbishop, who converted the ancient synagogue into a church. When he was seven years of age, his youthful heart was afflicted with the horrible tidings that Bishop Hinderbach had the whole Jewish community at Trent burned (1475), in consequence of a base calumny that they had killed for their Passover a Christian boy named Simon. The infamous calumny about the murder of this boy rapidly spread through Christendom, and everywhere kindled the fires of persecution, so much so that, notwithstanding the prohibition of Pope Sixtus IV. (October 10, 1475) to worship Simon of Trent as saint till the charge had been properly investigated, the Jews in Germany were massacred whenever they quitted their quarters. The Bishop of Nassau nearly exterminated all the Jews under his jurisdiction; and the magnates of Ratisbon, in the very neighbourhood of Levita's birth-place, expelled all the Jewish popula-

¹² In Frankel's *Monatschrift*, xiii. p. 99.

Exceedingly little is known of Elias Levita's family. From his own signature we learn that his father's name was Asher, and that he was born in Germany. The celebrated Sebastian Münster, in whose house Levita lived for some time, who translated many of his books into Latin, and who ought therefore to be regarded as the highest authority on this subject, distinctly tells us that the place where his parents resided, and where he was born, is Neustadt, on the Aisch, near Nurnburg.¹⁰ Münster's statement is fully borne out by Levita's own remarks in his different works, in which he always includes himself when speaking of the Germans. Thus, in his Exposition of 712 words from Jewish literature, he says, on the expression מִשְׁקִים "it denotes small writing; that is, when the writing is not in square characters it is מִשְׁקִים. It is now many years ago that I was told that it is an Arabic expression, signifying *thin, attenuated*; but I afterwards got to know that it is not Arabic at all. I have asked many Jews from Italy, France, Spain, Greece, and Arabia, all of whom pronounce it in this way, but none of them knew its derivation. *We Germans*, however, pronounce it מִשְׁקִים, and we too do not know whence it is derived."¹¹ To the same effect is Levita's remark in the Introduction to his Massoretical work, entitled *the Book of Remembrance*: "I shall put down in the explanation of each word its signification in German, *which is the language of my countrymen*."¹² From the words, "to those who ask thee who made thee, say the hands of Elias made

¹⁰ Comp. Wolf, *Bibliotheca Hebraea*, i. 153; iii. 97.

¹¹ מִשְׁקִים קורין לכתבה דקה ורזה לומר שאינה כתיבה מרובעת מִשְׁקִים: זה ימים רבים שהונח לי שהוא לשון ערבי פרוש זה וכחושה, ואמר כך נודע לי שאני לשון ערבי כלל: ושאחרי ליהודים רבים לשים וצרחים ומסדרים ויונים וערבים וכלם קורין לה כן ולא ידע לערוך מה הוא' ואנחנו האשכנזים קורין להם מעשים ולא ידענו מה הוא.

See also the *Tishbi* under the expression פתח קרבץ, פתח and other places, in all of which he classes himself with the Germans, saying אנחנו האשכנזים *we Germans*. The passage quoted from Levita's Epilogue to his פתרון, where he says, ואמר אשר, אך לא אל ארצי אשר, *I shall now return to my country, which I have left, namely, to the city of Venice, and die in my town with my aged wife*, to prove that he was born at Venice, is both at variance with his other remarks and inconclusive. For it will be seen that he does not call Venice his native place (עיר מולדת), which he would undoubtedly have done had he been born in it, but simply styles it "my town" (עיר), "the town which I left" (אשר יצאתי משם), which any one would do who had lived in a town many years, and left there his wife and family.

¹² גם אנחנו אצל כל ביאר כל מלה ומלה פתרונו בלשון אשכנז שהיא לשון בני עמי See Frankel's *Monatschrift für Geschichte und Wissenschaft des Judenthums*, xii. 96—108. Breslau, 1863, where the learned Frensdorff has printed the Introduction to this unpublished work.

"An excellent work is the 'Gates of Duren,' by Isaac Rabbi of Duren.

Therein are described all proscribed meats; there is nothing like it in propounding the laws.

Therein, too, are exhibited the laws of purification, with most of the opinions of the learned in the law.

Published *Shebat* 8, 808 [= Decemb. 18, 1548], of the short era of the creation.

The writer of this poem is Elijah Bachur, aged four-score years by reason of strength."⁹

To understand the dates of this epilogue, it is necessary to remark that the Israelites reckon from the creation of the world, and that their chronology is 290 years shorter than ours. Thus, for instance, whilst this year, *i.e.* 1866 A.D., is with us 5856 A.M., it is with the Jews 5626 A.M. Moreover, it is to be noted that in Hebrew MSS., as well as in printed books, two modes are adopted of expressing the date. The one is by writing the full numbering: that is, 5626 A.M. = 1866 A.D., which is called *the Great* or *Full era* (פרט גדול); and the other is by omitting the thousands, and leaving them to be understood as 626, instead of 5626, which is called *the Short era* (לפרט קטן) abbreviated (ל"פ), and which is more generally used for the sake of brevity. Accordingly, 808 stands for 5808 = 1548, and if Elias Levita, as he tells us himself, was eighty years old in 1548, he must have been born in 1468.*

ספר נעים, ששיר דורא, על שם יצחק רב מרחא;
 בו מסר כל דברי מאכל, אין כמחזו דנים חורא.
 בו נאמרה הלכות נדה, עם רב ריעות לומדי חורא,
 נדום לשרט גימל משב"ש, כן מספר קמן של היצירה
 המשורר הוא אליהו בחור וקן מ' לנבירה —

* With Elias Levita's own statement before us, the reader will be surprised at the following difference of opinion about the date of our author's birth:—

Dr. Holmes (<i>Kitto's Cyclopædia</i> , new ed. s. v. ELIAS)	A.D. 1470.
Fürst (<i>Bibliotheca Judaica</i> , i., 239)	" 1471.
Kalisch (<i>Hebrew Grammar</i> , ii., 33)	" 1474.
Ganz (<i>Zemach David</i> , i., Anno. 277), Jechiel (<i>Seder Ha-Doroth</i>	
i. 95a, ed. Lemberg 1858), &c., &c.	" 1477.
Landau (<i>Nathan's Aruch</i> , i., 38, German Introd. Prague, 1819)	" 1509.

We are surprised at Dr. Kalisch's error, since this learned scholar quotes in the foot note on p. 84 of his *Hebrew Grammar*, the life of Levita, by Buber, in which it is proved to demonstration that Levita was born in 1468, and since Jost, who was also formerly in error upon this subject, has corrected his mistake in his *Geschichte des Judenthums*, (iii., 119, Leipzig 1859,) four years before the appearance of the *Hebrew Grammar*. (Longman, 1868). Comp. also Graetz, *Geschichte der Juden*, ix., 284, Leipzig 1866.

Elijah Bachur, the German (אליהו בחור אשכנזי). Now Landau,¹ Steinschneider,² Dr. Holmes,³ and others, maintain that he obtained the appellation *Bachur* from his Hebrew Grammar, which he designated by this title. But Levita himself tells us the very reverse, that he called the work in question by his own surname, which he had from his youth. Thus, in the Introduction to the *Book Bachur*, he says, "Behold, I have called this book *Bachur*, for three reasons:—i. Because the book itself is choice and excellent [in allusion to Is. vii. 15, 16], being entirely pure meal without any chaff. ii. Because it has been compiled for every young man to study therein in the days of his youth, so that his heart might be improved in his later days; and, iii. Because it is my surname I have founded it upon the name *Bachur*." To the same effect is his remark at the end of the book: "To those who ask thee, whose book art thou? say *Elijah's*, whose surname is *Bachur*;"⁴ as well as the poem to the second edition: "Because it is useful for the young, as well as excellent, and my own name is *Bachur*, I called it *Bachur*."⁵ This is moreover corroborated by the fact, that he calls himself *Bachur* in the Fiction entitled *Baba-Buch*, which he wrote *eleven years before* he published the Grammar in question, (*vide infra*. p. 14).

He was born in 1468, as is evident from the poem which he appended to his edition of R. Isaac Duren's⁷ work on the Ceremonial Law, published at Venice, 1548, and which is as follows:—

¹ In his edition of R. Nathan b. Jehiel's *Aramaic Lexicon*, called *הערך*, vol. i., p. 38. German Introduction. Prague 1819. For an account of the life of R. Nathan and his celebrated Lexicon, we must refer to Kitto's *Cyclopædia of Biblical Literature*, Alexander's edition, s. v. NATHAN.

² *Catalogues, Libr. Hebr., in Bibliotheca Bodleiana*, col. 984.

³ Kitto's *Cyclopædia of Biblical Literature*, s. v. ELIAS.

⁴ והנה קראתי שם הספר הזה ספר הבחור, וזה לשלוש סיבות. והאחת בזהו הספר הזה בחור וטוב, וכולו סולח אמן בו סמלות השנית בעבור דיותו מחובר אל כל בחור למדור בו בימי בחורו וישיב לבו באחריתו. השלישית בעבור דיות כנר משונה ובשם בחור אכונה.

⁵ לשואל ספר למי אזהר, יאמר לאליהו כנר שמו בחור.

⁶ עין לכל בחור הוא טוב וגם בחור ואני שמי בחור בחור קראתי.

⁷ R. Isaac b. Meier flourished A.D. 1320–1330, at Düren on the Rôer, where he was Rabbi of the Jewish community, and whence he derived his surname. His work on the Ceremonial Law he entitled *שערים* *Gates*, because it discusses the laws of legal and illegal meats (הלכות איסור דהיתר) in ninety-six gates or sections. It is, however, commonly called *השערים* (*שער דורא*) the *Gates* of or by *Duren*, which some have erroneously translated *porta habitationis*. It was first published at Cracow, 1534. The edition to which Elias Levita wrote the poems is either the second or third. Comp. Fürst, *Bibliotheca Judaica*, i., 213; Steinschneider, *Catalogus Libr. Hebr. in Bibliotheca Bodleiana*, col. 1104–8.

LIFE OF ELIAS LEVITA.

THE perpetual expulsions and wanderings to which the Jews have been subjected, ever since their dispersion, have not been favourable to the writing of Biographical Dictionaries. Though they may have had enterprising compilers, who were ready to issue "The Men of the Time," the fact that the children of the same parents were often born and brought up in different countries, wasting their youth in journeys often, in perils of waters, in perils of robbers, in perils by their own countrymen, in perils by the Christians, would have almost precluded the possibility of such an undertaking. Hence it is that the very names, as well as the mere dates and birth-places, of some of the most distinguished Jewish *literati*, are matters of dispute, and that next to nothing is known of their private history and domestic life. But for the Oriental custom of giving some scraps of autobiography in the Introductions and Appendices, in the Prologues and Epilogues, of their works, many of the Jewish authors, to whom political economy, medicine, astronomy, philosophy, philology, exegesis, and poetry owe an immense debt of gratitude, would have been, to the honest historian and grateful student, like Melchisedec, without father, without mother, without descent, having neither beginning of days nor end of life.

The history of the author of the famous *Massoreth Ha-Massoreth*, now published with an English translation, and of many other works, fully illustrates these remarks. The year of his birth, his proper name, and the incidents of his life are only to be gathered by piecing together the autobiographical fragments scattered through his different works. Inattention to this fact has caused the greatest divergence of opinion among scholars on almost every point of his life.

His name among Christians is Elias Levita. Elias, or more correctly Elijahu (אליהו), was the name given to him by his parents on the eighth day of his birth, when he was dedicated to the Lord and made a member of the Jewish community by the sign of the covenant enjoined in Gen. xvii. 10-14; whilst Levita = Ha-Levi (הלוי) simply denotes that he belonged to the tribe of Levi. His name among the Jews, which is given by himself in sundry places of his writings, is

point, those words only which are the subject of Massoretic annotation, so as to enable the student to see which word is selected for discussion; since in the original, where chapter and verse are not specified, several words of a passage had to be quoted to indicate the section from which it was taken.

By comparing every allusion to the Massoretic registers with the Massorah itself, and by giving every such rubric in full, I have not only been enabled to correct many errors in the text of the Treatise, which had arisen either from a slip of the pen on the part of the author, or through misprints, but have supplied the student with the most important part of the Massorah, as will be seen from the extensive Index of the Massoretically annotated passages and the Index of parallels between the Massoretic lists and the *Ochla Ve-Ochla* appended to the work.

The order of the passages of Scripture, in any of the rubrics quoted in the notes, is that of the Massorah, and it is to be hoped that the trouble and labour which I have expended in appending book, chapter, and verse to every expression, in every list, will help the Biblical student to prosecute his Massoretic studies. The edition of the Massorah referred to throughout the work is that contained in FRANKFURTER'S Great Rabbinic Bible, Amsterdam, 1724-27.

I take this opportunity to express my hearty thanks to the learned Dr. STEINSCHNEIDER and the Abate PIETRO PERREAU, Librarian of the Bibliotheque at Parma, for information duly acknowledged in the proper place.

BROOKLEA, AIGBURTH ROAD,
LIVERPOOL, December, 1866.

PREFACE.

THE work now submitted to the public in the original Hebrew, with an English translation, is an explanation of the origin and import of the Massorah. Those who are acquainted with the fact that our Hebrew Bibles abound with marginal and textual glosses,—to which even the Bibles issued by the Bible Society, which boasts that it circulates the pure word of God without note or comment, form no exception,—and who know that there is no guide in our language, or in any modern language, to these enigmatical notes, will welcome this Treatise, written by the first, and almost the only, Massoretic expositor. For be it remembered that BUXTORF's Latin Dissertation, entitled, *Clavis Masoreticus*, published in 1620 and 1665, is to a great extent made up of LEVITA's work, interspersed with notions utterly at variance with those of LEVITA, and without giving his explanation of the plan of the Massorah.

For an account of LEVITA himself, and the extraordinary controversy to which this Treatise gave rise almost all over Europe during the time of the Reformation, we must refer to the Life prefixed to this volume.

The text of the Work is that of the *editio princeps*, 1538, carefully collated with the only two other editions of it, Basel, 1539, and Sulzbach, 1771. The results of the collation have been duly given in the notes.

All that I have ventured to do with the text has been to divide it into paragraphs, and to print in larger type, or to

ספר

מסורת המסורת

חבר

ר' אליהו המדמדק י"צ בר אשר הלוי האשכנזי זצ"ל

להבין ולהורות, לאנשי הדורות, דרך בעלי המסדות, בקיצור לשונם, וחידותם וסימנם,
בראשי חיבות ובנוסחיקון, לבלם עשה חיקון:

נרסם ביריסיסה בשנת רצ"ח בנאול בשנת רצ"ט ובבולצבאך בשנת תקל"א

יצא לאור עוד הפעם עם תרגום בריטני
ומבואר היטיב בבאור מספיק

כאחי

כריסמיאן דוד גינצבורג

לונדון

שנת תרכ"ז:

THE
MASSORETH HA-MASSORETH
OF
ELIAS LEVITA,

BEING AN EXPOSITION OF THE MASSORETIC NOTES
ON THE HEBREW BIBLE,

OR

THE ANCIENT CRITICAL APPARATUS OF THE OLD TESTAMENT

IN HEBREW, WITH AN ENGLISH TRANSLATION,

AND

CRITICAL AND EXPLANATORY NOTES,

BY

CHRISTIAN D. GINSBURG, LL. D.

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